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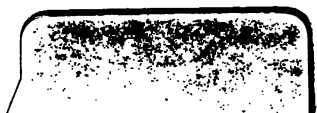
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THE  
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EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to Dec. 21st: Two Friends, £10 10s. Mrs. Mason, £2 2s. Mrs. Ogden, £3 8s. A Friend (S. B.), 10s. Mr. J. S. Shipper, £1 1s. A Friend (A. B.), £8. Mrs. Constable, £1. Mrs. Wakeling, 5s. Mr. J. P. King, £2. A Friend (E. O.), 2s. 6d. Miss Wing, 10s. A Friend (F. W.), 10s. Mr. W. Woods, £1 1s. Mr. H. Ford, £1 1s. Mr. J. Worley, £1 1s. Mr. A. J. Baxter, £1 1s. Mr. Joseph Gorringe, £1 1s. Mr. D. Gilbert, £1 1s. Mr. G. Thatcher, 10s. 6d. Mrs. Terry, 5s. (per Mr. Welland, Mr. Lloyd, £1 1s. Miss Stone, 5s.) Mr. A. M. Robinson, £1 1s. Mr. Jos. Beach, £1 1s. Mr. R. Hamshar, £1 1s. Mr. G. Meadows, £1 1s.

The next Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday Evening, Jan. 14th, at 7 o'clock.

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**SPECIAL NOTICE.**—The Christmas holidays and the closeness to them of the preceding Lord's Day, compelled us to go early last month to press, so that we could only acknowledge the various subscriptions received up to the 21st ult.

**OUR MAGAZINE FUND.**—During the past year the Committee distributed about £150 among the Lord's afflicted and poor ministers, and the widows of such, and at a cost of little over £3 for expenses. This is nearly £20 more than last year. Will not many more of our readers help us by subscriptions and donations? All subscribers of 10s. 6d. and upwards have the power of recommending needy cases; and this largely obviates the necessity for private appeals for help.

**MR. PAGE, OF HASTINGS.**—We have to announce that our aged and long-afflicted fellow-labourer, who a few days preceding had been sinking into a comatose condition, passed away to his eternal rest on the afternoon of Wednesday, the 19th ult. His soul is now released from the prison of the flesh, to be with Him Whom he loved to exalt, and in the faith of Whom he lived and has died. We can but rejoice at the blessed deliverance, although it is too late this month to put him in our Obituary List. We hope to say more of him next month.

**THE SURREY TABERNACLE.**—We hear rumours that it is not unlikely that very soon this long-bereaved cause may have a settled pastor. Surely it will be best for the people in general, rather than have so many changes, however charming variety may be.

**THE TRINITARIAN BIBLE SOCIETY** held an encouraging Meeting at Grantham on the 5th ult. The Report read was very interesting, and showed the progress of the Society's work both at home and abroad, great efforts having been made in connection with the "Luther Celebration." The collection was larger than in 1882.

**MR. BRIDGER**, on behalf of his "GOSPEL BOOK MISSION" to the Army and Navy, held a good Meeting at Brighton, at Mr. Lawson's Chapel, and a subsequent collection was made at Galeed; the respective sums collected being £6 10s. and £8 8s. 6d. He has just begun issuing a 4-paged Tract entitled "Home," which he compiles and prints himself. It is an interesting serial of an anecdotal character, and is intended also to contain "Personal Recollections" pertaining to himself.

**BETHSADA MISSION, PORTSMOUTH.** The Annual Report of this excellent Institution, which is under the superintendence of Commander Key, R.N., has just come to hand. Its chief aim is to counteract the insidious and powerful efforts of Romanism in the

district of this great seaport town. During the past year, the general expenses incurred have amounted to about £726, leaving a deficiency of about £46. This is independent of other Building Funds which have incurred a large responsibility, a debt of about £800 appearing due. Any help will be gladly and thankfully received by Com. Key, Downham, St. Edward's Road, Southsea.

**NOTICES OF PUBLICATIONS.** THE BOUND VOLUMES OF *The Sower*, price 2/-, and *The Little Gleaner*, price 1/6, have just come to hand, and it affords us pleasure to state they are quite up to the usual mark of excellence. May be had of our Publishers, or of E. Wilmshurst, Blackheath, S.E.

**THE PRICE OF SINS IN THE CHURCH OF ROME**, by A. H. Guinness, M.A. price 6d, London, Protestant Alliance 9, Strand, W.C. This is a valuable handbook for all who wish for information on this infamous subject. "The Sale of Indulgences and the causes of the Reformation" are most lucidly treated, and Rome's infamy is duly branded on her unblushing forehead. We could wish a copy of this were in the hands of all our Senators (both in and out office) as well as in those of every magistrate. But what then? While men are themselves "drunken with the wine of the cup" of Rome's abominations they remain callous to all facts. Ought it not to be enough to prove that Popery is at the root of all the sedition in Ireland, when evidence was given on the 17th ult. that the *Fenian Irish Republican Brotherhood* were regular attendants at Mass while they were planning murders!! When will this connection between the priests and this sanguinary work be properly recognised by rulers and people? Not until they personally feel the effects. Where the Lord's glory is in no esteem, He will make the creature's self-interest subserve His purpose.

**BABYLONIANISM.** By the Rev. W. Straton, Rector of Aylestone, Leicester. This little work (published by Partridge, Paternoster Row, price 1d.) is designed to demonstrate "the historical proof that the Church of Rome is the Babylon of the Apocalypse." and the fact that the copy before us is one of the tenth thousand issued is proof of its popularity. And this popularity is deserved, for it is an admirable compendium of matter derived from very expensive and rare works, which few in proportion can manage to obtain. We therefore recommend it to our readers.

**GOSPEL ADVOCATE** Bound Volume for 1883. We shall feel obliged by all who require this, applying early that we may know how many will be needed.

## GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

MR. CHARLES BRIDER will, D.V., plead the cause of this Mission in  
CAVENDISH PLACE CHAPEL, EASTBOURNE, TUESDAY EVENING, Jan. 15th.  
Chair to be taken at 7.15. Collection to aid the work.

## AGED PILGRIMS' ASYLUM, HORNSEY RISE. TUESDAY EVENING SERVICE.

The Committee hereby give Notice, that the Service in the Asylum Chapel commences at SEVEN O'CLOCK—instead of half-past six, as heretofore. The Sunday Afternoon Service at 3, and the Saturday Evening Prayer Meeting at 6.30, will remain as usual, without alteration. All the Services are open to the public.

WM. JACKSON, Secretary.

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The Editor of the *Protestant Echo* says of the above:—"Mr. Irons' sermons require no recommendation of ours; his name is better than anything we can say. Yet we may say that this sermon seems to us unusually precious."

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Fresh Contributions to all the branches of the Institution are earnestly solicited. Annual Reports and any further particulars needed will be gladly supplied from the office.

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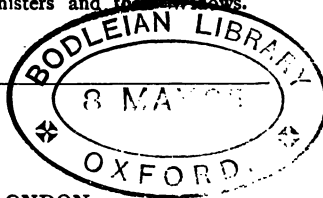
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THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

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“Endeavouring to keep the Unity of the Spirit in the bond of Peace.”

—EPH. iv. 3.

“Ye are all one in Christ Jesus.” GAL. iii. 28.

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VOLUME XVI.

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OUR NEW YEAR'S ADDRESS TO OUR READERS.

THE CERTAIN GOOD.

To all who prize the distinguishing truths of the gospel, in a day of great spiritual declension, the editor desires grace and peace to be multiplied, in a richly experimental acquaintance with the same, through the knowledge of God and Jesus our Lord.



**LOVED IN HIM.** The special indulgence with which Jacob was favoured by his covenant God, and under circumstances of pressing trial, so as to be enabled to remind Him of His pledged help, comes before us with refreshing sweetness as we sit down to attempt to pen the opening address of our 16th volume. His words were:

“THOU SAIDST, I WILL SURELY DO THEE GOOD,”

Gen. xxxii. 12.

And in them may be traced a simple reliance on the faithfulness and power of the God of his fathers, Abraham and Isaac. They had cried unto Him, and were delivered; they had trusted in Him, and were not confounded. Psa. xxii. 5. Why should not Jacob fare as they? The lapse of years, and change in affairs, had not affected the nature of Him Who inhabiteth eternity, and Who “from everlasting to everlasting” is not only God in His essence, but “the God of salvation” to His people. This was the encouragement of Jacob; and this is the comfort of all the Lord’s people still.

The patriarch at the time to which we allude was in imminent peril of loss of life and property. Esau was announced as approaching with four hundred men, verse 6. The remembrance of the mean advantage he had taken of his brother’s weakness and irre-

ligion filled Jacob with alarm, as to the consequences of the bitter hate he had incurred. And we doubt not that, however he might have afterwards traced and magnified the Lord's overruling hand in the obtaining of the blessing from his father Isaac, his own personal acts of craft and deceit had often been confessed with the deepest contrition before his God. This would lead him to loathe his own share in the transaction : after the same manner as Adam and Eve undoubtedly would their fatal act of disobedience, though, in the mystery of the Divine purpose, it paved the way for the revelation of Christ, and the display of His glory in redemption. And it is thus that the sins, follies, and infirmities of all the saints become subservient to the Lord's praise ; though a source of unfeigned sorrow and trial to themselves. It could not have been otherwise with Jacob, for the honesty of the grace-principle within will never allow the true believer to excuse his own evil ways before his God, nor to take refuge in His absolute decrees without a sense of His mercy in Christ Jesus.

"I obtained mercy," was the God-glorifying language of the greatest of writers on those decrees. 1 Tim. i. 16. And in his day the patriarch Jacob fully endorsed all that this implies : for his own words were : "I am not worthy of the least of all the mercies, and of all the truth (*i.e.*, faithfulness), which Thou hast showed unto Thy servant." Gen. xxxii. 10. And overwhelmed with the sense of the matchless and unmerited favour granted in the past, he earnestly pleads for the fulfilment of the promised continuance of the same : "And Thou saidst, I will surely do thee good." Verse 12.

"A word spoken in due season, how good is it !" Never out of time nor out of place are the utterances of the God of Israel. With power, suitability, and sweetness they come home to the hearts of His children in the midst of their temptations, exercises, and sorrows. Not always with the voice of revealed majesty ; more often as "the still small voice." But this is equally penetrating and efficacious. It accomplishes that which Jehovah pleases, and prospers in the thing whereto He sends it, and never returns to Him void. Isa. lv. 11.

As one of the Lord's Old Testament sheep, Jacob had heard and recognised this voice as that of love. As those of His New Testament sheep many of us also have been thus favoured. And the incomparable bliss attending its sound in the heart has often raised

the cry, "O Thou that dwellest in the gardens, the companions hearken unto Thy voice; cause me to hear it." Song viii. 13. None but the redeemed and regenerated feel and know the distress caused by the Lord's silence *within*. "Be not silent to me," cried one, "lest if Thou be silent to me, I become like them that go down into the pit." Psalm xxviii. 1. His soul's desire was, that that all-glorious Person, the Anointed Prophet, to Whom the Father has given "the tongue of the learned," should "speak a word in season" to him in his weariness. And never will He fail to perform His sacred mission towards His children, who go "mourning without the sun."

But how great the privilege of having the heart-spoken words of our faithful God to fall back upon in the day of tribulation. "THOU SAIDST," becomes a strong tower and sure place of refuge: for "God is not a man that He should lie; neither the son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Num. xxiii. 19. Verily He will, seeing "all the promises of God in Christ are Yea, and in Him Amen, unto the glory of God by us." 2 Cor. i. 20. And as they all apply to special cases and circumstances, it is most blessed to hear the voice of the holy Turtle Dove in the land, impressing them with power and unction on the heart, for it lays there the foundation of strength for all future pleadings.

"Put ME in remembrance, let us plead together," says the indulgent God of Zion. Yea, to rebuke fears arising as to the result He graciously adds: "Declare Thou, that thou mayest be *justified*,"—not *condemned*. Isa. xliii. 26. O what encouragement to be frequent and fervent at the throne of grace! But without the outpouring of the Spirit of grace and supplications how helpless is the soul in this exercise. We need His voice continually to arouse us, and to infuse that energy that shall enable us in the faith of Christ's merits, and in the face of all unworthiness and obstacles, to "come with boldness" to that throne, "that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16."

"THOU SAIDST," is the casting of the anchor in the midst of the storm, and confidently abiding the issue. It is the waiting in the darkness for the daybreak,—"*the dayspring from on high*" being pledged "to visit," and renew the light: as it is written: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light?"

let him trust in the name of the Lord, and stay upon his God." Isa. l. 10. But what would there be to "trust in," or "stay upon," if the Lord had promised nothing? But His sure word is: "Unto you that fear My name, shall the Sun of righteousness arise with healing in His wings." And as certainly as Jehovah spake at Luz and at Laban's to Jacob, assuring him of loving-kindness and tender-mercy, and thus bound Himself to help and deliver this poor wanderer, so does He stand equally pledged to administer to all who "fear His name," the requisite sustaining mercies and saving grace; so that the prayer shall be answered without fail: "Redeem Israel, O God, out of all his troubles."

Scripture prayers and promises are remarkable for their conciseness and comprehensiveness. In Jacob's pleading there occurs a word which largely figures in the divinity of the saints in the word of God—that word is "good:" "Thou saidst, I will surely do thee good." In its vastness of application it embraces all the needs and all the blessings of God's elect, both in grace and in providence. "O taste and see that the Lord is good," is an invitation to seekers after mercy: for "the Lord is good; a stronghold in the day of trouble, and He knoweth them that trust in Him." Nah. i. 7. And when the Psalmist prays the Lord to remember him with the favour He bears unto His people, and to visit him with His salvation, it is—"that I may see the good of Thy chosen." Nor is there a richer promise than this: "Thou shalt see the good of Jerusalem all the days of thy life!"—a word spoken to the heart of the writer many years since, and oft renewed with balmy savour. Moreover, the well-taught apostle comprises all the sufferings as well as the consolations of believers as "working together for good." Rom. viii. 28.

Here then lies a field fruitful in all the promises and declarations of everlasting love: in which sowing by prayer is ever recompensed, through the dear Mediator's merits, with an abundant reaping, to the praise of the glory of grace: as it is written: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. vii. 11. This interrogative assurance is confirmed by the sweet truth that, in a thousand instances, the Lord promises and bestows good *unsought, unasked*. When He first appeared to Jacob in the vision of the ladder extending from earth to heaven, no idea had the patriarch of the great GOODNESS "laid

up" in the covenant for him. It came in the revelation as a ray from the Sun of righteousness, breaking through the clouds which encompassed the pilgrim to Padan-Aram. He *knew not* that His God was in that place, Gen. xxviii. 16 :—that is, as a manifestive God of grace. It would appear that Jacob up to this time had the idea of *local* revelations, and that the *locality* was confined to the places where his fathers Abraham and Isaac had erected their altars. Prior to this, whatever his state, Jacob himself had not received any special revelation, though he probably believed in the truths he had heard from Isaac's lips, if not also from those of Abraham: for he was apparently about 16 years of age when the latter died. Be this as it may, Jacob prized what Esau despised, though he lacked faith to leave it with the Lord to bring about what he desired in His Own time and way.

But his time had come. The Lord had found him at Bethel, and spoken to his heart; promising surely to do him good. And in the hour of trial this must often have been a rod and staff to comfort him, amid all he suffered under labour, and through the evil-doings of his children. And at the dreaded crisis of Esau's approach, the Holy Remembrancer empowers him to bring the words before his never-failing Friend: "Thou saidst, I will surely do thee good." And his wrestling was honoured. The word was verified: and the heart of Esau was softened to act a forgiving brother's part rather than to avenge himself.

And, beloved of the Lord, what treasures of grace are exposed to view in this simple narrative. "For this God is *our* God for ever and ever: He will be our guide, even unto death." No less than Jacob we need the faithful performance of His spoken words. As they stand recorded in Holy Writ, in their relation to described character, they shall be infallibly accomplished in all they have reference to: even if they have not been *especially* applied in each individual case. For how many promises are there which have never been particularly brought home to our hearts, but which are daily and hourly being verified in our experience! But it is a peculiar favour to have them re-echoed in the recesses of our souls. To receive them as so many cheques on heaven's bank, and to take them there for the exchange in specie—so as to realize what the Lord has said to us.

Yet let it be remembered that "no good thing will He withhold from



them that walk uprightly,"—that is, that walk in the faith of Christ : for " whatsoever is not of faith is sin," however men may approve the walking. And in our solemn times the general style of walking is by sense : and great is the peril. Romish Jesuitical casuistry has perverted religion to a round of ceremonial forms. Hardened Rationalism has depraved it to fallen-intellectuality. Error of every sort has substituted sensation for vitality, and noise for reality. And the age is fast and the times are bad, and the world is in a whirl of confusion, politically, at home and abroad. Yet here is our comfort : Jehovah has said concerning all the seed of Jacob : " I will surely do thee good." He has not said, " Seek ye Me in vain." And if *all things* are working together for good, the child of God, however he may fear and be dismayed, has no scriptural warrant for alarm.

But we need to be more often withdrawn from the crowd and the din ; to be allured and brought into the wilderness, to hear our loved Redeemer's voice : as it is written : " Come, My beloved, let us go forth into the fields ; let us lodge in the villages," Song vii. 11. But if this privilege be not granted, it is His people's mercy that He can " cause His glorious voice to be heard " in the city, the factory, or the crowd ; and with effect : like as amid and above the raging of the storm, He said, " Peace, be still !" and there was a great calm. O for grace not to limit the Holy One of Israel ; but trusting in His omnipotence and unswerving faithfulness to urge the petition : " Thou saidst, I will surely do thee good." May writer and readers be so abundantly replenished daily with grace that amid all external and internal confusion, threatening appearances and discouraging feelings, we may be enabled to lay claim to the same interest as Jacob had in Him " Who worketh all things after the counsel of His Own will." Then shall we calmly survey the past, the present, and the future : assured that to Christ belongs the kingdom, and that He shall reign *in* us and *for* us, over all our spiritual and temporal foes, as King of kings and Lord of lords. With warm thanks to subscribers and correspondents for all past kindness, and warmly soliciting increased help by prayer and all other means—the writer would subscribe himself their servant for Christ's sake.

THE EDITOR.

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## FRAGMENTS OF DIVINITY.

## THE HEART DISSECTED, AND SELF EXPOSED.

*"The heart is deceitful above all things, and desperately wicked."*

Jer. xvii. 9.



SELDOM open my Bible, but I see a sad description of human nature. Casting my eye this morning upon Jeremiah xvii. 9, I was forcibly struck with the words : "The heart is deceitful above all things, and desperately wicked : who can know it ?" Surely man did not come out of his Maker's hands in this mangled state ! No : he was made upright, but he sought out many inventions. Now, my soul, cast thine eyes within, and what wilt thou see ? For barrenness the heart may be compared to a wilderness ; for filthiness, to a dung-heap ; for subtlety and craft, to the fox : for pride and wickedness, to the very devil. But I should observe, that though every man is born thus depraved, he cannot have any real knowledge of his state, until God Almighty gives him spiritual eyesight. Preachers, and writers in general, when speaking of man and his salvation, take too much for granted. They speak as if every man was acquainted with his state ; as if he were just ready to receive the Saviour, and the promise, whenever offered in the gospel with pressing invitations. But let such know, that man's condition is a state of darkness : that his great defect lies in his will and understanding. Hold a fine mirror before the face of a blind man ; can he discover any one feature in his face by it ? The law and the gospel are compared to a glass ; but no man can read his condemnation by the law, nor his justification in the gospel, but as God shall give him Divine light.

The natural man cannot bear to hear his true condition pointed out ; but seeks to hide his deformity under some false covering : such as good motives, good endeavours, moral actions, and a string of other things. If a servant of God should be successful enough to touch the heart, out of which all corruption springs ; dreadful are the alarms in the man so touched, which he will endeavour to soothe by palliatives. But if the wound be made deep by the sword of the Spirit, which is the word of God, in vain does he seek a remedy in anything out of Christ. As Abana and Pharpar, rivers of Damascus, were not allowed for the cure of Naaman's leprosy ; so neither does God allow anything of the creature's in the cure of a sinner. "Not by works of righteousness which we have done ; but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ." Tit. iii. 5, 6.

Self is the spiritual idol that every man adores, and under its influence every son and daughter of Adam acts: whether it be in the form of piety, or in the more open path of profanity. Ezekiel "saw women weeping for Tammuz," chap. viii. 14. Tammuz was a filthy idol, invented by the devil, and executed by the Egyptians to please self in its more gross propensities. The Jewish women fell in love with the idol, and paid their regular visits, and nothing was too obscene for them to practise before the idol, and among themselves. See what a melancholy picture Paul draws in Romans i. 24 to the end of the chapter! O how desperately wicked! And no doubt the same things are practised now, though under cover. Self would put a plaister over these things, and say, It ought not to be mentioned; that it degrades human nature too much. But let the reader know, that human nature hath degraded itself to the lowest state, and is become brutish and devilish. Man's heart is so depraved that he will either put on, or put off, the form of religion to please self. To please self, he will weep like penitent Mary at the Saviour's feet; and to please self, he will betray the Saviour, His cause, and His children, with the kiss of a Judas. Indeed, self is the oldest and oddest idol in the world. It has more change of dress and address than actors on a stage, and can change colour like the chameleon. If need requires, she can ape the blushing modest maid, or assume the bold attractions and daring fortitude of an Amazon. I have seen Pagan idols in the British museum; but the idol self masters the whole, yet is mastered by no man. Emperors and kings, statesmen and orators, priests and people, either worship, or are influenced by this strange idol, SELF. It made Pharaoh drive furiously after Israel, till he, with his host, was drowned in the Red Sea, like the Gadarene swine. Self filled the heart, and perched upon the tongue of the king of Babylon. Bloating with pride, like a balloon with gas, or a toad with poison, he vociferated, "Is not this great Babylon which I have built?"

Self stepped into the pontifical chair in days of yore, and never has left it since; nor will it leave the Holy See till the time appointed come, "and then shall that man of sin be revealed."

Self will make a preacher contend earnestly, as if he were contending for God and his truth; whereas, at the same time, he is contending for his own honour, and because his own consequence is touched. I have sometimes weighed my sermons, my conversations, my writings, and my prayers by the old, true balances I keep by me, and find them deficient, all deficient. Bulk there is indeed; but it is as the bulk of an owl,—almost a body of feathers; and yet self would not like to be told so.

How we stir and storm when we are imposed upon by men! But where is the man whom self does not impose upon? None but

the real believer in Christ can deny himself and hate himself. I loathe self, I hate self, after the inward man. And yet though my tabernacle is wearing out; and I have known the Lord many years, and have been blessed by him innumerable times, I find myself my greatest foe. "O wretched man that I am! who shall deliver me from the body of this death?" But the time is approaching, when the Canaanite shall no more dwell in the house of the Lord.

*The late* HENRY FOWLER.

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"FRAGMENTS OF DIVINITY"—A CORRECTION.

Dear Mr. Editor,—I feel I must call your attention to an error on page 359 *G. A.* The writer says:—"The Moabites, Midianites, and Edomites were of the race of Esau." The Moabites were the descendants of Lot, by his eldest daughter. The Midianites were the descendants of the fourth son of Abraham, by Keturah. The Edomites were the descendants of Esau, the brother of Jacob. See Genesis, xix. 37; xxv. 2, and 30.

Hoping the writer will take the correction in a brotherly spirit,\*

I am, Sir, yours sincerely,

Dec. 8, 1883.

J. W.

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UNION AND FELLOWSHIP.

LETTER BY THE LATE MR. JOHN FRANKS.

St. George's, E., April 13th, 1879.

My dear sister, in loving union with our precious Jesus,—  
 GREET you in the name of the Lord! And in so doing consider the mercy great in the dear Lord thus dealing out of "His fulness and grace for grace," that under the savour of His good ointments, His name may be "as ointment poured forth." The Lord commanded Moses to tell Aaron to bless Israel, and concluded in this order: "Put My name upon them, and I will bless them." Now, "the blessing of the Lord maketh rich, and addeth no sorrow therewith." Thus we are made partakers of Christ! Consider the blessing. The length, breadth, depth and height of the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.

May the anointing of the blessed Spirit of the living God give you a sweet expansion of thought to compass the whole inheritance, as a child of God, by faith in Christ Jesus; that the holy oracle un-

[\*We are sure that had the writer, the late esteemed Henry Fowler, been living he would have submitted to this courteous correction in the manner desired.]

sealed may appear plainly revealed, and your heirship realized—being joined unto the Lord in one Spirit. Being thus baptized into Christ, and having put Him on, His name is in our forehead. This is our clear title to all things; and a witness by which we hold them. Being joint-heirs with Christ Jesus, all things are ours, and we are Christ's, and Christ is God's. "For of Him, and through Him, and to Him are all things: to Whom be glory now, and for ever and ever. Amen." To walk in the benefit of this precious name, opens to our souls, in covenant relationship, all the privileges that the gospel declares, and which flow from the love of God to us in Christ Jesus our Lord. And that name, revealed in our hearts, is the "power of God unto salvation." That, I understand, is to receive them, also, wisdom to walk in them. Thus, "Whatsoever ye ask in My name shall be given you." "Enoch walked with God." The name of the Lord was in him, and he in it. "I in them, and thou in Me, that they may be perfect in one." It was here that Enoch received the testimony that he pleased God, being "accepted in the Beloved:" and so do you and I.

The tabernacle of God being with men, He dwells in us, and walks with us. And "wisdom is justified of her children:" for "the poor have the gospel preached to them," with the Holy Spirit sent down from heaven, testifying of the name of Jesus. And by faith we stand in the name of the Lord. He strengthens us, so that we walk up and down in His name. Oh! what a mercy, that the blessing of the Lord is in the house of the righteous. Peace reigns there; a quiet resting place, a sure dwelling. "The people shall not say they are sick." Their iniquities are all forgiven them. The "dayspring" from on high having thus visited us, and "shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," our feet walk in the way of peace, quietness, and assurance for evermore. "Mercy and truth meet together: righteousness and peace embrace each other." How blessed to be thus encircled in the arms of redeeming love! "Mine Own arm brought salvation unto Me." "Father, I will that all whom Thou hast given Me, be with Me where I am; to behold My glory, which Thou hast given Me, for Thou lovedst Me before the foundation of the world."

"This sacred bond shall never break,  
Though earth should to her centre shake;  
Rest, doubting saint, assured of this,  
For God hath pledged His holiness." *Kent.*

What a mercy to dwell in God's house! an inhabitant of this Rock. The contemplation by which the heart is enlarged is precious. It is joy unspeakable, and full of glory! The wells of salvation drawn, and partaken of, give that satisfaction that produces "joy and peace in believing" in the Holy Ghost.

From this Divine source, my dear friend, our souls are nourished, and kept alive in the time of famine. The secret ministrations of the Spirit in the soul open the mystery of godliness, which wins our affections with a loving power, that is so congenial and suitable to our taste. It draws ; we run. The mark of the prize of our high calling, &c., being in view, the apprehension is desired, and sure to be attained, because "faithful is He Who hath called us, Who also will do it."

It is the children's inheritance to live under, and in the benefit of, the family seal: "being begotten again to this lively hope by the resurrection of Jesus Christ from the dead." Oh! that glorious everlasting union opened, as Christ dwells in the heart by faith: Who is the Faithful Witness, and the great Amen between God, as our Father, and us—His children. This is the workmanship of Triune love! We are plants of the right hand planting of our God, that He may be glorified. Israel must take deep root downwards, and bear fruit upward. It is the ordination of God in His wisdom, that must be accomplished to show forth His glory; and "His glory is great in our salvation." Oh! that the early and the latter rain may come down in due season; that the (new) earth may yield its increase, and our own God will bless us, according to promise.

"The Lord shall open unto thee His good treasure: the heavens to give the rain unto thy land in his season, and to bless all the work of thy hand." Again: "He that overcometh shall inherit all things, and I will be his God, and he shall be My son." May we receive the exhortation of the gospel in the fellowship of the Spirit: "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour." My dear friend, remember the language of the Apostle: "But we have the mind of Christ." I think this is the "good part." It is here where all true communion and fellowship is held. "For as the body without the spirit is dead, so faith without works is dead also." But it is our mercy that living faith worketh by love; and we walk by faith. "Now abideth faith, hope, and charity."

I have put a hint or two together, as the dear Lord hath been pleased to bring them to the mind, for it is the "entrance of His word giveth light." May we be more and more blessed in beholding the light of the sun. This brings the new creation forth in all its fruitfulness! May we be rich partakers of the blessing.

So prays,

Yours in the bond of covenant love,

To Miss C.

JOHN FRANKS.

---

## A NEW YEAR'S SONNET.

Another year before my soul arises,  
 While treading this drear vale,  
 And with that love, which faith most highly prizes,  
 Bids me no more bewail  
 My earthly losses,  
 My transitory crosses,  
 But trust in Him alone Who cannot fail.

Jesus, my Lord, enthroned in highest splendour,  
 Whose fulness filleth all !  
 Grant me, by Thy blest Spirit, so to render  
 Myself, at Thy dear call,  
 To what Thy pleasure  
 Has made Thy people's treasure,  
 That faith may reign, and sense before Thee fall.

The past condemns in love my groundless fearing :  
 All needs have been supplied :  
 The present to the future whispers, cheering,  
 That He Who lived and died  
 Is interceding.  
 And that His heavenly pleading  
 Secures the Kingdom—and all needs beside.

Come then, great Comforter ! my soul befriending,  
 And Jesus glorify :  
 With showers of blessing on my heart descending,  
 Bid me arise and fly  
 For safety to Him ;  
 Help me in all to view Him,  
 And through this year upon Him to rely.

A. J. B.

## CONTRASTS AND PARALLELS.

## No. 4.

IDOLS BORNE—JEHOVAH BEARING. Isaiah xli. 1-4.



HE charge laid against the ancient heathen in their idolatry with its attendant profligacy was, that they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever," Rom. i.25. And this applies to all departures from the revealed will of Jehovah, whether in the Law, or in the Gospel of His Son, Jesus Christ. The creature is honoured, the Creator degraded. Ruined humanity is dignified with false credit, and the Holy One of Israel regarded as

subservient to man's capricious will. Arminianism reveals this in its opposition to Free-Grace. The branch is made to bear the Root, not the Root the branch.

In the portion before us the Lord exposes the fallacy of this "turning of things upside down." The Spirit of prophecy points to the helpless condition of all of Babylon's idols in the day of her calamity. Her Bel and Nebo—who correspond with those better known as Baal and Mercury—were to be found failing props by those who depended upon them. Instead of BEARING they would be BORNE; yea, borne and carried away by the victorious Medes and Persians under Cyrus—who, though fire-worshippers themselves, yet abhorred the figures of idols.

How cuttingly ironical is the language! "Bel boweth down, Nebo stoopeth"—from the lofty pedestals to which their dupes had raised them—"their idols were upon the beasts, and upon the cattle: your carriages were heavy-laden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity." vers. 1, 2. Here were they, who had been the stay of the idolaters and were expected to sustain them under all circumstances, led off in triumph by Babylon's conquerors. They were unequal to the test applied in the day of trial. They were vanity and the work of error, and in the day of their visitation perished.

And so must all false deities, whether Rome's idols or proud Free-will. The doings of the creature will never BEAR the weight of that reliance which men place upon them. No flesh shall glory in Jehovah's presence. His word is: "I will declare thy righteousness and thy works; for they shall not profit thee," Isaiah lvii. 12. In the deep shades of ignorance are all they who imagine, by will and power of their own, to endure against the combined assaults of the world, flesh, and Satan, and to answer the rigorous demands of law and justice. As well might the Babylonians in their self-confidence rely on Bel and Nebo's supreme care of their so-thought invulnerable city, as a sinner depend in whole or part upon himself for entering the kingdom of God. The faith, repentance, and prayers which he expects to BEAR him up, must themselves be BORNE up by the Lord the Spirit. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are His workmanship, created in Christ's Jesus unto good works, which God hath before ordained that we should walk in them," Eph. ii. 8-10.

How charmingly does the Lord set the substance of this truth forth in the words that succeed the contempt poured upon Bel and Nebo! "Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are BORNE by Me from



the belly, which are carried from the womb: and even to your old age I am He, and even to hoar hairs will I carry you: I have made, and I will BEAR; even I will carry and will deliver you," verses 3, 4. "The remnant of the house of Israel"—"according to the election of grace"—left from the ruthless sword of proud Nebuchadnezzar, was to learn by delightful proof the distinction between the idol gods of her conqueror, and Jehovah, Who for wise reasons had permitted that conqueror to prevail. "Cast upon Him from the womb," as David and his redeeming Lord acknowledge they were, this sacred remnant are to recognize in their very birth—both natural and spiritual—the tender care and covenant mercy of their God. Their eternal life being ordained in Christ before the foundation of the world (Titus. i. 2), and secured by the shedding of His most precious blood in the fulness of the time, they must each one make their appearance; as creatures, by a birth of corruptible seed, and as saints, by that which is "incorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter i. 23.

And how tenderly and safely are they "BORNE" up amidst all perils, and "BORNE" along in their respective pathways both in providence and grace by their loving God! His everlasting arms are underneath, and never *once* removed. Were they, that *once* would be enough. In that solemn moment the arch-fiend would prevail, and Jesus lose one of His purchased jewels. The burden of a guilty conscience, of the trials of life and of the temptations of the enemy, never could be endured but for this sacred BEARING up. And even to old age—if appointed to be reached, Divine faithfulness is engaged not to slacken its unremitting care and concern: it is to carry until it finally delivers—"Even I will carry, and will deliver you."

Observe here the glorious contrast! Jehovah in the person of Christ is the BURDEN-BEARER. He upholds all things by the Word of His power (Heb. i. 3), and by Him all things consist (Col. i. 17). He is not dependent on the creature. He does not leave His church to the exigencies and contingencies of free-will and duty-faith. He is her Foundation, her Root, her firm Upholder, and the active Cause all her fruitfulness. His Spirit works in her "both to will and to do of His good pleasure," so that she is "BORNE" safely through all her life-trials and soul-exercises, by Him Who BEARS UP the pillars of earth. Note on the other hand the recorded impotence of the idol-deity: "They BEAR him upon the shoulders, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble," verse 7.

It is true that when Rome's sanguinary myrmidons at last expelled the Vaudois they cried out, in mockery of the beautiful paraphrase of

the xlvi. Psalm they were wont to sing to their God, Who was the living and the true, "Where is now your strong Rock?" Yet could the exiles answer as they of old, "But our God is in the heavens; He hath done whatsoever He hath pleased." *Psa. cxv. 3.* If Jehovah were not pleased to prevent their sufferings, He would at least BEAR and CARRY them while they lasted, and finally "deliver them from every evil work, and preserve them unto His kingdom and glory." *2 Tim. iv. 18.*

Cheer up, then, burdened soul, thy precious Saviour is engaged for Thy support and salvation. Be not a *bearer*, but a *BOERNE* one. Commit thy strength, works and ways to Him Who has undertaken the sinner's cause; for surely thou shalt like Hezekiah prevail, if with him thou canst pray; "O Lord, I am oppressed: undertake for me."  
AQUILA.

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## PERSONAL LETTERS TO THE EDITOR.

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### A SEASONABLE CONGRATULATION.

Hereford, Dec. 10, 1883.

Dear Mr. Baxter,—Beloved in the Lord, Allow me to congratulate you most heartily on the completion of the fifteenth volume of the *Gospel Advocate*. As one who has often found it to be a stream of sweet refreshing, in telling out the old, old tale of free and sovereign grace, running in the straight grooves of truth from the pure fountain of life, in the fulness of love; which alone will stand the test of these "last times," because leaning wholly on the strong arm of the Lord—the Word of His grace—the Word of His power, and of His glory too, in the midst of a world called Christian, sunken in iniquity, in abject selfishness, and vain glory. "All seek their own," and that in the name of our precious Lord and Master. But the time is at hand when the Lord Himself will distinguish between the precious and the vile; and cleanly divide and eternally separate His Own for endless glory, in close company with Himself; and the others for judgment. Nor will He overlook those whom we mourn over as being turned aside by the wretched gainsaying fables of Satan's instruments as angels of light. But, alas! for the terrible state of such, who are the ready tools of the devil, and turned about at his bidding to do their worst to destroy the truth they once so earnestly contended for. "If the light that is in them be darkness, how great is that darkness!" One of these restless spirits was last week called to his account; and, from the brief account I got, in all the darkness he had covered himself in. I

was pressed to go and hear him, as a wonderful preacher, some 24 years ago. His discourse may be summed up as "oppositions of science, falsely so called;" but one brief sentence explained all, viz., "I used to preach to you the atonement; but you haven't caught me such a fool the last five years." As near as I can remember these were his very words. And this was in order to be consistent with "carnal reason," as opposed to the Word of God, as to the future state of the ungodly;—the sure landing-place of all whom Satan persuades to trust in their own brains and feeble sense, as to what is becoming in God, and suitable to man! rather than bow to God, His sovereign word, "the word of His grace," and own that His judgments are just, and must prevail, in spite of men's reasonings. Yes, blessed be the God and Father of our Lord and Saviour Jesus Christ, all His words are verity and truth, and alike acceptable to "the faith of God's elect," because based on "the word of faith." So "the just shall live by faith,"—not by sight, nor sense either. May the Lord continue to prosper you in all your labours of love, and keep you in His Own steadfastness, and grant you increasing light, sweet refreshings from His Own sacred person, and realised presence in grace and truth and love.

Yours faithfully and affectionately,

HENRY LAWFORD.

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A FRATERNAL GREETING.

Chichester, Dec. 17, 1883.

My dear Friend and Brother in the Lord,—I sincerely hope you have been helped in your work through the year now closing, both in the ministry of the Word and also as editor of the *Gospel Advocate*. I feel thankful from time to time to find those truths that are so precious to my own soul, and on which I love to meditate, are precious to the souls of others, as recorded both in your own writings and those correspondents whose writings, letters, &c., are published monthly. I have no doubt the souls of many of the Lord's dear people are often refreshed. Possibly if I were near you, I should find at times when you are perusing your varied correspondence, that your heart is often melted, and you feel a sweet softening of spirit when you realise that others are partaking of those blessings and favours which has cheered and refreshed your own soul. It is a family feature—a kindred spirit—according to the promise: "All Thy children shall be taught of the Lord, and great shall be the peace of thy children." May your bow abide in strength, and the arms of your hands be made strong

by the hands of the mighty God of Jacob," is the desire of  
Yours faithfully, in the bonds of the Gospel,

WM. WOODS.

[We heartily thank our brethren for their kindly words; most fully reciprocating their good wishes. This feeling also extends to the many who have written to us in the same spirit, but whose letters do not appear. EDITOR.]

ONE OF MR. HUNTINGTON'S HEARERS.

Kingston, Nov. 27th, 1883.

Dear Sir,—I hope you will pardon the liberty I have taken in addressing you; but having some time back read in your valuable magazine, the "Gospel Advocate," some letters written by my grandfather, Mr. C. Willingham, of Richmond, to Mr. S. Turner, of Sunderland, I have taken the liberty of enclosing some poetry composed by his wife (my grandmother) when very young, before she was married. I have often questioned whether it was right to keep them, as it were, hid under a bushel; and some time back my sister and self named it to my father, but he said, "Wait till I am gone." He was called home on the 25th of January last, in his 91st year, "as a shock of corn," &c.

My grandfather and grandmother were among Mr. Huntington's first hearers, when he preached at Thames Ditton and Richmond, and, with my father, heard him to his last sermon. He was a dear lover of Mr. Huntington for the truth he preached, and was much grieved at the book sent forth by Mr. Hooper. We have thirteen more poems if you approve. Shall be pleased to forward them. With Christian regards.

Yours very respectfully, J. WILLINGHAM.

CHRIST EXALTED.

How hard it is to say,  
"Thy will be done," O God!  
When tribulation is the way,  
We murmur at the road.  
Dear Jesus, intercede,  
Though I a rebel prove;  
Send help in every time of need,  
And make me taste Thy love.  
I still adore Thy name;  
Such beauty I behold:  
Thy Godhead to my nature joined,  
A refuge for my soul.  
Here I may sit and sing,  
And who dare make afraid?  
I'm safely screen'd, beneath Thy  
wing,  
And in Thy robe arrayed.

Should death approach me now,  
And bid me leave this clay,  
I'd smile, and to His sceptre bow,  
And gladly haste away.  
O how I long to see  
That face once spit upon;  
That head for worthless, sinful me,  
Once crowned with cruel thorn!  
Immanuel—God with us,  
The Saviour of our souls,  
Our Advocate and great High Priest,  
Our glorious King Who rules!  
I bless Thee for each name;  
I praise Thy matchless love;  
I'll sing Thy great and wondrous  
fame  
In brighter realms above.

## RESIGNATION OF A ROMAN CATHOLIC PRELATE.

[As an evidence that the Lord is not allowing Rome to have it all her own way, in leading so-called Protestants astray to her deadly communion, we reprint the following from the columns of a London newspaper, as forwarded by its correspondent at Rome on Sunday evening, December 9th. We also trust to see greater things than this ; as it will be seen that, like most others who forsake the church of Rome, the prelate referred to is far from having clear views of the Gospel.]

Yesterday, the anniversary of the Immaculate Conception Monsignor Giambattista Savarese, a doctor of civil and canon law and domestic prelate of his Holiness, sent in his resignation to the Cardinal-Secretary of State, thus worded :

"I beg your Excellency to accept my resignation of the prelacy, and order my name to be cancelled from the list of members of the Papal Segnatura di Giustizia (the Ecclesiastical Appeal Court), to which I have belonged for twenty-six years. I wish to devote what little strength I have to the service of religion and the country, and recent occurrences have convinced me that under those colours it is not possible to do so with the liberty indispensable to one who will not wield the pen to flatter prejudices and cloak abuses, to the enormous deceit and spiritual ruin of souls. No rancour or personal disappointment has caused my determination. Indeed, I have always been esteemed and honoured in the Curia beyond my small merit, and I think the less of myself the more I try to cherish charity towards others. Only a profound conviction, long combated but never vanquished, impels me to this step, necessary to the spirit, but grievous to the flesh, fearing, as I do, that I shall lose the friendship of excellent companions, whom old prejudices may prevent ever again shaking hands with me—the conviction, namely, that the Roman Curia cannot, on account of the strong centralization effected by material interests during centuries, be brought back to the work, whilst pressing social, moral, political, and economical necessities require the religion of Christ to be restored to its original principles, that by such renovation it may regain its former repute and increase. A contrary belief has in the past made not a few martyrs by means of the true and historic society of the Black Hand\* which is to-day as much as ever mistress of the Vatican. The latter now lacks the power of making martyrs, and therefore the easier and less perilous it is now-a-days to avail oneself of the sacred liberty which God has given us, the more reprehensible it would be to sacrifice it to petty ambition and sordid cupidity. Still it is not that I should have to blush before the laity,

\*i.e. the Jesuits.

Italian and foreign, because of the disorders prevalent in the outer manifestations of the Church; not (for) our inferiority in spirit and culture to our separated brethren, but the manifest prostration thereby of our ministry, and the daily increasing injury to souls, particularly among the masses, deprived well nigh of all fitting spiritual guidance. This it is which has ended my temporizing, for which I shall labour strenuously to atone, in order to divert from our dear country the evils gathering overhead, like dark clouds obscuring the fairest sky in Europe. I neither care for nor shall defend myself against the stings of detractors, open or covert. Self has no place in moral convictions, but must be sacrificed to the common good. Constrained by truth to be severe, only error and prejudice will be the objects of my censure. Uppermost in my thoughts will be the Catholic religion, as I sucked it in with the milk of my good mother (a stock of saints, as all can witness who knew her, her sister, her mother, and her aunt), and as it was ripened in me by the teachings I received in childhood from the virtue and learning of those able theologians, my ancestors Crescenzo, Micheli and Donato Savarese. Some of these wept when I was made a prelate, fearing that I might ever exercise less the sacerdotal ministry than lay offices. But if the shades of those dear ones whose eyes I closed and whose cold cheeks I kissed hover above my head, as they are ever present to my mind, they will smile on me from heaven, now that I have appeased them, and will obtain for me from the Most High this favour, that the malevolent may wait to judge me by my works."

This morning Monsignor Savarese was received into the communion of the Episcopal Church by Dr. Nevin in St. Paul's American Church, on his confession of the Nicene Creed and abjuration of the additions made thereto by the decrees of the Council of Trent, commonly known as the Twelve Articles of the Creed of Pius IV., together with the Dogmas of the Immaculate Conception, and the Papal Infallibility. In his abjuration, he likewise asks the guidance and protection of the Anglican Episcopate, against the usurpations of the Bishop of Rome, and promises due reverence and obedience to the bishop and his representatives who shall be placed over him. Dr. Savarese is 55 years old, of a good Neapolitan family, an able theologian and canonist, and has written several works in support of Father Curci's position. He will now work for the reformation of the Italian Church on the lines which governed the Reformation of the Church of England.

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REASON is God's candle in man, but as a candle must first lighted, so reason must be illuminated by divine grace before it can savingly discern spiritual things.

KRAUSE.

## THE LATE MISS HANNAH BLAKE.

To the Editor of the *Gospel Advocate*.

My Dear Sir,—

N the cover of a past number of the G.A. you refer briefly to the departure to eternal glory of the late Miss Hannah Blake. Since then a dear friend and fellow-member with her of the Church at Regent Street Chapel, has furnished me with a short account of the Lord's special dealings with her soul in earlier life, received from her own lips, and which I gladly forward for the pages of your magazine (if you should think fit to insert it), with the hope that it may be both profitable and interesting to many of the Lord's people. I think it was just previous to my absolute settlement at Regent Street that I first had the pleasure of an interview with our departed friend. Her relation by blood, and by grace, to that eminent man of God Mr. Huntington, gave an additional interest to that visit. With much cheerfulness and amiability of manner, she welcomed me as a servant of the Lord, and was very soon in sweet converse upon the things of the kingdom. Favoured with an unctuous understanding and heart-enjoyment of Divine truth, her conversation was savoury to my spirit, as she declared the faithfulness, covenant power, and mercy of the dear Lord to her during a lengthened pilgrimage. Seeing the portrait, now in your possession, hang before me, I referred to her grandsire, asking if she had any recollection of him in life. She replied, that when quite a child and staying under his roof at Cricklewood, he came to her one morning, while sitting in the summer-house in the garden, and looking on her with earnestness for a few moments, said, "Hold up your pinafore." He then counted into it thirteen guineas; and putting his hands upon her head implored the blessing of the Lord, that He would be her portion in life and in death. She remarked how often the recollection of that petition, uttered in faith, had cheered her heart during many a subsequent day of stern conflict, and one can but feel a thrill of pleasure in observing the manner in which this solemn invocation was realized in the life, and removal from our midst, of this dear daughter of Zion.

She was a choice christian friend in the estimation of those who were privileged with her friendship, and by the grace of God adorned her profession with uprightness, meekness, and love. And her sympathetic interest in the cause at Regent Street, in myself, and in mine, will ever be remembered as one of the many means of encouragement the Lord has given to me in my Pastorate.

Her friend, who desired her name may not appear, gave me perfect liberty to throw the little account into more readable form,

which liberty I have accepted to a very limited extent, altering nothing but the mode of expression in some places, or in supplying connection to keep the narrative together, which is as follows :

“ My father was one of the most amiable of men, whom I remember with great reverence. He used to retire three times daily for prayer, and often have I heard his low breathed petitions at a throne of grace. This often affected me with the thought that to be a christian, it was necessary to be like him in all things. But since then I have found it very different ; for all are not so led. At that time, and subsequently, I felt a change must be wrought in my soul before daring to claim any interest in a Saviour's love. Scarcely understanding the nature of that great work in the heart which should evidence me to be the Lord's, and without any deep concern for my soul's safety, I yet hoped it would come, and well remember as a means to sustain this hope, that these words were impressed upon me : ‘ Ye shall go out with joy, and be led forth with peace.’ But time fled, and many trying and painful matters of providence fell upon my path, all appointed and fitted in infinite wisdom by a gracious God, Who had in reserve for me purposes of mercy and lovingkindness.

“ At this period of life, and having a desire to leave London, I accepted a situation as governess in a clergyman's family at York. It was now the Lord's time to work, as the following circumstance will show. Soon after entering upon this situation, the Sunday came which is appointed by the Church service for the general administration of the sacrament of the Lord's supper. I was requested to attend. A refusal would perhaps cost me my situation, and compliance would distress my mind : altogether it was a very trying time. But again the lady urged, and though very reluctant, I consented and joined with others in that service. Evening came, and I retired to my bed as usual ; but awoke about two o'clock on the following morning in great terror of soul, feeling that hell was my portion. In much agony of mind I tried to pray ; but to me the heavens were as brass, and the earth as iron. I obtained a light and turned to the Bible ; but could only read there of the ‘ worm which dieth not, and of the fire that is not quenched.’ My mind was greatly distressed for many days. The clergyman and his wife thinking that trouble of an unusual nature had befallen me, asked a few questions. I endeavoured to explain my state a little, when the clergyman hastened to relieve my mind by saying, I could not have been a great sinner. But my soul was bowed under the belief that I had committed the unpardonable sin, and that if the Saviour would, He could not, save me. The burden of my mind continued with such weight that I determined to relinquish my situation, and return to Lon-



don. They much wished me to remain in their service, urging the plea once more, that I could not have done any harm.

"I, however, wrote to my mother, and leaving York, came on to Hull, and took passage in a vessel for London. But on learning that I should be at sea on the Lord's day, I was filled with fear lest all that were on board would perish, because such a dreadful character as myself was with them.

"I do not remember where we landed; but have a keen recollection of going up Cheapside in a hackney coach, when I thought, What will be the feelings of my grandfather's friends toward me? They can never pray for such a one; and then my mother, too, will look angrily upon me. Instead of this, however, she received me with the greatest kindness, and gave me a warm welcome to my home, saying, I should never leave her again. I said, 'Let me stay, and I will do the kitchen work, or anything.'

"The next day a Mr. Lloyd, a great friend of my father's, and who was a choice christian, called, and entered into conversation with my mother upon the precious things of God, without appearing to notice my presence, as I sat there with tears flowing down my face. But this good friend, previous to my arrival, had known of my dark exercise of soul, and presently turned, and spoke. I enquired, 'Is there any hope for me?' He replied: 'Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.' This was to be a word of power, and of peace; a holy balm from God to my poor soul. Still the vision tarried, and my distress continued meanwhile. It was some time afterward that I awoke from sleep one night, with sweet peace flowing from my heart from the memorable words: 'Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear.' The 103rd Psalm came with great sweetness, and a remembrance of the portion given me early: 'Ye shall go out with joy, and be led forth with peace,' together with precious passages from Romans, 8th chapter. These all combined to make precious my cup of favour.

"Now my joy was great, and the assurance of mercy through interest in Jesus very sweet, and lasted in enjoyment for about six months, and great was my delight in the Lord. I attended Gower Street Chapel; but did not receive any very marked manifestations under the word, but received confirmation by it. I went on my way rejoicing much at times; but there were other seasons when my trials were not small."

[The brevity of this little narrative is to be regretted, which is simply the substance of her conversation on one occasion: but the following extracts from letters written to the same friend, serve to

show the enduring nature of the work of God in her soul. Some things of a eulogistic, but kind, nature, referring to myself, but never intended for my eye, I have purposely omitted. W. SINDEN.]

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“ Elm Cottage, Forest, Leytonstone,  
“ January 15th, 1876.

“ My dear Miss,—I was very pleased to hear from you ; but have delayed writing until I could tell you of the settlement of the affair which caused me so much anxiety. This took place a week ago. And though at a loss to me of above £80 I can feel only thankfulness to the gracious God Who has brought me through, and Who sustained me during my heavy trial. \* \* \* \* \*

“ After I saw you I was knocked down twice in the street and hurt both times ; so that it was a great effort to pack to come here for Christmas. My dear early friend nursed me tenderly, and on New Year’s Day, I had to go home for ten days to be ready for the settlement of my business. Thus does a gracious God dispose hearts to kindness.

“ I am grieved you have not met with a desirable position ; for ‘ hope deferred maketh the heart sick.’ But hope on ; for ‘ the Lord taketh pleasure in them that fear Him, in them that hope in His mercy.’ He waits to be gracious. And when He has tried you sufficiently for His purpose, He will bring you forth as gold. He brings you to my mind continually at a Throne of Grace, and Jehovah the Spirit is the great and blessed Remembrancer.

“ The two Sabbath mornings I was in town, and at Regent Street, the discourses were very refreshing. January 2nd was ‘ Jesus Christ the same yesterday, to-day and for ever.’ January 9th was, ‘ The Lord sitteth upon the flood ; the Lord will give strength unto His people, the Lord will bless His people with peace.’ Strength, dear, to hold on, and to hold out, and peace in the end. So may it be with you to your soul’s profit and Jehovah’s glory. \* \* \*

“ I do not think your sitting is taken yet. How pleased I should be if the Lord will reserve it for you, and bring you back to occupy it. There is nothing too hard for Him, and He often manifests His goodness when our hope seems withered. To His care I commend you—body, soul, and spirit, desiring for you His best blessing for the New Year. With kind love.

“ Yours very truly,  
“ HANNAH BLAKE.”

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“ 123B, Prestonville Road,  
“ Oct. 10th, 1876.

“ My dear Miss,—Your call last Sabbath evening was most kind

and I fully appreciated it; but do you not see how much better it would have been for both of us if you had come immediately after dinner? You would have come in the dry and had time to rest, and by watching the weather and going early, we might have walked to the house of God together, and I profited by the ministrations as well as yourself. I hope you will not hesitate to come whenever you can, between now and Christmas; the oftener the better. I trust for your sake you will be able to pay your projected visit next Sunday; because I think it will do you good, and kind old friends ought not to be neglected. But should anything unforeseen prevent you, try and find your way here early. \* \* \* \*

"For years I went to Chapel at all times, and through all sorts of weather; now I am less able. But a gracious God has granted me such happy seasons in His House of Prayer, that I grudge so many opportunities. I have had the 'former rain,' and am now looking for the 'latter.' Who knows when the showers may come down? I am drawing towards the end of my course. It seems to me that the Lord has brought us acquainted that you may be a help and comfort to me in this emergency. May the blessed Spirit shed a Divine influence on us both, and testify of Christ to our soul's comfort and salvation. With kind love,

"Very truly yours,

"HANNAH BLAKE."

(*To be continued.*)

### AN ABUNDANT ENTRANCE.

THE LATE MRS. R. CRABB, OF LITTLEPORT.

N our last issue we briefly chronicled the departure to glory of this much esteemed aged christian. Since then in an interview with her bereaved partner (they being "heirs together of the grace of life,") we have heard some sweet particulars of the closing scene. After being blessedly sustained and cheered by the presence and power of Him Who loved her with an everlasting love, and kept in the calm peace of God, her last words were: "I WANT TO GO HOME—I SHALL SEE HIM AS HE IS."

How precious is such a testimony! Before this she would repeat the words, adapting them to her own special case: "Christ is me the hope of glory." Here was the solid ground on which she stood. Brought up from the horrible pit and miry clay, her feet were set upon the rock, Christ, and her goings established. The sand—of which all the varied shapes and forms of the flimsy religion of our day are constituted, would not do for her. Deeply instructed

in the utter ruin entailed by the Fall, and led by the Spirit to Christ, the despised old truths of the Gospel, which Huntington, Chamberlain, and men of their stamp set forth, were those she fast abided by. And she proved him faithful Who had promised. On several occasions the heart-melting interviews we had with her and her dear partner were truly remarkable. They will be remembered in eternity.

Well, thus the Heavenly Husbandman is gathering home His fully-ripened corn, and we long to see more of this quality arising in the Gospel fields, that instead of the fathers may be the children, whom He may, and will, make princes in all the earth.

THE EDITOR.

### OBITUARY NOTICES.

MR. C. NORRIS.—Through a regretted oversight we failed to announce the somewhat sudden removal of this excellent man. Though we never met him personally, the good accounts we have heard of his ministrations in various places warrant our saying, that a void is created by his death in the list of able supplies, which will be sensibly felt by those causes to whom he has occasionally ministered. We received the following letter in relation to the event; and could wish we had fuller particulars as to his state of mind at the last.

“45, Grange-street, Hoxton, Nov. 1, 1883.

“My dear Friend and Brother in the Lord, Grace, mercy and peace be with thee.—I write to inform you of the death of Mr. C. Norris, of Thorpe-villas, Cavendish-road, Cambridge, Baptist minister. I think he preached for you some time ago; so that you have some knowledge of him. I was at Cambridge on the 21st Oct. On the 22nd I called to see him, but he had not returned from his journey. On the 25th he wrote to say he had been in bed two days. On the 30th his daughter, in answer to my inquiries, wrote to say her father had been insensible two days, and the doctor gave no hopes of his recovery. On the 31st (evening), I received a note to say he died on Tuesday evening at 7.30, aged 62. When Mr. Norris wrote, he said his wife had been in bed nearly a month, with inflammation, &c. A son who is weak of intellect, and has always been a burden, was thrown into the river Cam and so severely injured that he is quite helpless. Mr. Norris had no other income but what was derived from the ministry, so that he had not the opportunity of making provision for his family. This is a case of painful affliction and distress. I shall bring it before our committee; but it requires more help than one society can give. I once went to the (Surrey) Tabernacle to hear him and to be personally acquainted with him, that I might get him assisted, which was done. My dear brother, I write this on my own responsibility. The Lord be with you, bless and preserve your going out and coming in, this month also. I am yours in christian love and fellowship.

F. PEPPER.”

[We are glad to hear a small sum of money is being raised for the widow, and shall only be too happy to do what we can from our “FUND,” when needful, to assist in mitigating the loss she has sustained.—THE EDITOR.]

Mr. R. WOOD.—On November 18th, aged 40, this comparatively young man passed away. He was, we believe, brought to the knowledge of the truth under our predecessor, the late esteemed Mr. B. Tatham, and was a member of the church when we became pastor, and was also superintendent of the Sunday school. For many years he walked tenderly in the fear of the Lord, his conduct being most exemplary, winning him the warm regard of all who knew him. Eventually he married, and removed from Eastbourne, finally settling in business at Brighton. Soon he lost his wife, and after a while married again, and found in his second partner, as in the first, a true help-meet. His health had always been very delicate, and in ignorance of any other cause we have been informed that this led in a gradual manner to the frequent use of stimulants, by which for a time he was led into that snare of the devil—excessive drinking. The result was he fell into a backsliding state, to the great grief of his many friends, who had so highly respected his character and conduct as a christian: for his sin could not be hid. But sovereign mercy, equal to every emergency, in the case of the Lord's redeemed, put forth its restoring energy, in the power of the Holy Ghost, and made him to mourn over self and cry for mercy through the infinite merits of Christ. That cry was heard. The joy of salvation was restored: and after a severe illness he was called home, in the rich enjoyment of the love of Christ which passeth knowledge. The following extract from a letter by his widow will confirm this:

“Brighton, Dec. 14, 1883.

“I am thankful to say the Lord has been very merciful to me in this affliction and bereavement. Poor dear, he has always been delicate, but thought himself asthmatical. The beginning of August his health quite gave way; his cough was most distressing. On the 15th I called in our doctor, who immediately pronounced him in a consumption of the worst kind (throat consumption), and said there was no hope of his recovery,—the throat being so bad, he would not be able to take sufficient nourishment; which proved quite true. He got worse fast; at last could not swallow anything but a little plain milk or water, and then only in the smallest quantity possible, as it brought on his cough and almost strangled him, causing great exhaustion. The first part of his illness he used to appear in deep waters—his countenance bespoke the anguish of his soul. He could not speak much, on account of his distressing cough; but he spoke of two terrible conflicts he had had with Satan. He said the devil would soon have overcome him; he tried to squeeze the breath out of his body: but at the first time the dear Lord appeared in His priest's garments, and Satan fled. He quoted many scriptures that were brought to his mind; such as—“Rejoice not over me, O my enemy; when I fall I shall arise,” &c. He said most of the minor prophets were brought to his mind, and he could plead with the Lord. The second time, he said, Satan had got him down, when the dear Lord appeared and said, “I rebuke thee, O Satan; Is not this a brand plucked out of the fire?” The last few weeks there was a marked change in his countenance. He lay with his eyes closed for hours, and did not want to be spoken to. He said he had such sweetness when he was quiet. When he was roused, he at first did not know

where he was, and said, "O where is my Beloved gone?" He described it as being in the garden with his Beloved—as in the Song of Solomon. He also said many precious things; but at times was fearful of being deceived. He said, "O, I would not deceive the dear ministers of God or His people." About three o'clock on Saturday afternoon, the 17th November, he said, "I am dying." He felt the change sooner than we could perceive it; for he was reduced to a mere skeleton. He lifted up his hands and said, "Precious—precious—precious Jesus! I should be lost without Thee! Precious blood of Jesus!" In the evening he bade the assistants goodbye—shaking hands with them, as if going on an ordinary journey. He also spoke very nicely to me. Later on he looked distressed, and said, "Will He leave me now?" We assured him, No. After a little while he again said, "Will He leave me now?" We tried to comfort him; and about the space of a quarter-of-an-hour afterwards, he looked up at me with such a calm countenance, and said, "I could tell you lots, but can't speak. I am full of sweetness." The words were spoken with difficulty, as he was gasping for breath. He was then moved a little; after which he peacefully breathed his last, without a struggle or groan, about five minutes to three, Sunday morning, November 18th.

"L. M. WOOD."

[We truly rejoice with the bereaved writer in the Lord's goodness to the departed, so gloriously displayed in the exceeding riches of His grace, in His kindness towards him through Christ Jesus.—THE EDITOR.]

MRS. MARY ANN PRODGER.—On November 25th this good woman entered into the rest that remains for the people of God. She was the widow of him who was familiarly called Ned Prodger, and whose extraordinary career was sketched in our xiii. volume, pp. 271, 304, under the heading, "A Miracle of Grace." For many years she had known the Lord, and with her husband had profited under the ministration of the various supplies at Eastbourne, who had preceded the stated ministry of the late Mr. Tatham. Under him they settled down, and likewise under our ministry as his successor. She was the mother of a large family, and knew much of the cares and anxieties of life-trials. But the Lord was her Almighty Friend; her refuge and strength, and very present help in trouble, and never failed or forsook her in her need. While favoured with health, she was a constant attendant on the means of grace, and although not so highly favoured as some in being brought out clearly into the liberty of the Gospel, she was not without many tokens for good and promises of grace. After suffering in her legs for a considerable time, she was afflicted with fits, and her mental powers became severely impaired. But amid it all, there were bright beams of light, and her words (notwithstanding that many sentences were hardly intelligible), clearly testified to the reality of the Spirit's work on her heart. Nor could anyone who knew her past experience doubt that she was an heir of the grace of life, and a vessel of mercy ordained unto glory. Many were the interviews we had with her, and often very near to the Lord did we feel when pleading for her. Her end was somewhat sudden; but we are confident that she fell asleep in Jesus, and will be among the number whom "God

will bring with Him in the resurrection of the just:" and in this confidence we interred her in the cemetery in the presence of a large company on Friday, November 30th.

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Mrs. ELIZABETH HUNT, of Nottingham, a poor, but gracious woman, who for nine years attended our ministry, and was a member of the church under our pastorate there, giving testimony to the power of the Word preached and adorning her profession with a consistent life, is also among the number whose departure we have to record. She died either late on Sunday night, December 2nd, or early on the Monday morning following. The following brief note gives all the particulars to hand relative to her latter end.

"Nottingham, Dec. 6, 1883.

"My dear Sir,—This will be a surprise to you. It is to inform you of the sudden death of our poor dear friend Mrs. Hunt. She paid her visits as usual up to last month, and I fully expected she would have been here to-day. I am informed her health was about the same up to last Sabbath. On that day she was very poorly indeed. Her son thought he heard her up in the night, but was not sure; and looked for her coming down at her accustomed time on Monday morning. She did not do so, and he sent to her room to ascertain the cause, and found her in bed, and she was no more—her spirit had fled—and she lay peaceful and quiet in the arms of Jesus. He had put her to sleep, and we feel quite sure of her safety and happiness. She was always suffering in the flesh, but always rejoicing in the spirit; and whenever she came she was full of thanks for what was done for her. Her daughter was telegraphed for, and it is arranged for her to be interred to-morrow. Although upon account of her extreme deafness we could not have much conversation, we shall miss her visits, and think of her safe in glory. I hope you and Mrs. Baxter, and your mother and daughter, are well, and that the Lord is blessing your labours. I am very far from well; my daughter is tolerable, and joins me in best remembrance to yourself and circle. Believe me yours in the best bonds,

"M. A. T."

[Well, poor old creature (poor no longer), she has now entered into full possession of her glorious inheritance in Christ, as joint-heir with Him of all He is and has. THE EDITOR.]

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## Letters by the Household of Faith.

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LETTER BY RUTH BRYAN.

Feb. 23rd, 1859.

*"Thou hast considered my trouble; Thou hast known my soul in adversities."*

My beloved Elizabeth,—I must also tell you how thankful I am we met that evening, and that the Lord met your case. I admire His Divine condescension to use such a poor unworthy instrument. A

few days before, when feeling my own stupidity and ignorance, I had thought how He could make a dumb ass speak when He pleased, and I think this was a response to that thought. To His Divine majesty be all the praise, and honour, and glory for evermore. It was so gracious of Him to take away misapprehension from between us, so that we could understand each other, which seems to have been at times prevented lately : by which I plainly see how easily the Lord can confound our language spiritually to each other, so that we shall seem to speak in a strange tongue and communicate nothing. Just as He did at Babel literally ; from whence sprang all the various languages of the earth, except the Hebrew, which doubtless was the original—"the root of all." He says, in one of the prophets, "With stammering lips, and another tongue, will I speak unto this people." And have we not proved, in more cases than one, that He can make believers like that to each other ? It may be for various ends. Sometimes to make us feel our dependence upon Him ; sometimes to make us prize Christian communion when we get it ; and sometimes to shut us up unto Himself for a season, with many other "wise" reasons,—for He doeth nothing in vain. "He shutteth up the hand of every man (and the mouth too, at times) that every man may know His work."

But, however, we will try to bless and praise Him for all the dear seasons He has vouchsafed us together, and still seek to look only to Him and through each other. O the mercy to be renewed a little—if but ever so little—in the "dear life of faith!" which always takes the way of the "Divine life," and not the way of flesh and blood. And I humbly conceive we are, at times, robbed of the triumph of faith, by conceiving that we are to have the child of promise, without the mocking of the inner Ishmael. We want the holy joy of David before the Lord ; but are checked by the despising of our "Michal flesh:" whereas he replied nobly to Michal's taunts, "If this is to be vile, I will be yet more vile." O, for like precious faith ! that when the flesh would hinder our joy in the Lord, because it cannot join our song, we may not listen to its complainings, but go on amidst its smarting, sacrificing to Him, rejoicing in Him ; yea, and offering its very pain and loss in sacrifice unto the Lord.

To expect fallen flesh to be on the Lord's side is vain. But though "flesh and blood can not inherit the kingdom of God," why should the spirit, the child of the kingdom, be straitened in its privileges ? The priest may blow the trumpet "over the sacrifice," even while it lies bleeding on the altar. He hath "made us kings and priests unto God," and though in the Levitical economy the offering was slain before it was laid upon the altar, yet now, there



are living, feeling sacrifices laid there upon the great sin-offering. "And ye shall have a song, as in the night, when a holy solemnity is kept. But the song of the spirit does not hinder the smart of the flesh. O may the smarting of the flesh not check or prevent the triumph of the spirit. Here, dear one, is our mistake and hindrance; feeling as if we must wait for the triumph till flesh has done smarting and complaining; and Satan tries to keep us here because it gives him advantage. But our Beloved will accept a bleeding, wounded heart—providentially as well as spiritually; and much mutual love flows out when the spirit thus says: "I will freely sacrifice unto the Lord;" and "neither will I offer burnt-offerings to the Lord of that which cost me nothing." The Lord be pleased to strengthen you in this hallowed path of sacrifice. You may have begged to get out of it; you may have cried to Him to take away the thorn; but instead of that, He has said, "My grace is sufficient for thee." And He may lead you on to say, "Most gladly, therefore, will I rather glory in my infirmity, that the power of Christ may rest upon me." If you had power of your own, you would not need His; but your very infirmity of weakness, and the smarting from the thorn, make His grace and power indispensable. And He loves to bestow His bounty on the poorest of the poor: not to make them rich, but willing to live poor in His riches, and weak in His strength.

I do understand you about "carrying your burden, but looking over it." That is faith. And so looking unto Jesus, Who is above and beneath every burden, you will find yourself and your burden enclasped in that Almighty strength and love which faint not, neither are weary. The Lord keep you looking, looking, ever looking unto Jesus. Not looking to Him, and then looking at the benefit you have gained by looking, but looking still, and the more earnestly, as the enemy would slide in the past or future before your eyes. Ah, when we look at circumstances, or creatures, they soon overcome us; but when we press through them, looking to Jesus, we are overcomers over them all. "Nay, in all these things we are more than conquerors through Him that loved us." Farewell! May precious Jesus so shine in you as to outshine all beside.

Yours affectionate, RUTH.

Read Isaiah xxvi. and xxx., and may the Lord bless it to thee.

LETTER BY RUTH DADSWELL.

6, North Street, Lewes.

December 7th, 1868.

My very dear Friend and beloved Sister in the Lord Jesus,—  
Grace and peace be with you. May the dear Lord sanctify all your trials, make darkness light, and crooked things straight. How

true it is, as our dear pastor (Mr. E. Vinall) said yesterday, that oftentimes the child of God is exercised and tried, and perplexed about various things which none but God and our souls know. We cannot express our feelings to the dearest earthly friend. But what an unspeakable mercy to be privileged to come to the Lord and feel He knoweth all about us, and what will be best for us, and to realize with dear Hart :

“All things for our good are given :  
Comforts, crosses, staves or rods.  
All is ours in earth or heaven ;  
We are Christ's, and Christ is God's.

Our dear Pastor preached from those words about fifteen months ago, which he took yesterday. It was a precious time to my soul then, also yesterday. I felt the word of the Lord come with much power and sweetness. Felt I could go heart in heart with him in so many things ; and much I am sure was very applicable to your present trying dispensation. O my dear sister, what great love the dear Lord has manifested towards us poor worms of the earth, so that we may now join with Paul, and declare, that “we are citizens of no mean city,” since God has, of His tender mercy, brought us out of darkness into His marvellous light; from the kingdom of Satan into the blessed kingdom of His dear Son, and brought us to realize that we are one with Him, and none can pluck us out of His hand. Oh, how exceedingly precious that hymn of dear Hart's has been to me : “Christ is the eternal rock.” And the last verse particularly :

“Poor pilgrims shall not stray,  
Who frighted flee from wrath;  
A bleeding Jesus is the way,  
And blood tracks all the path.  
Christians in Christ obtain  
The truth that can't deceive;  
And never shall they die again,  
Who in the Life believe.”

That precious promise in the 43rd of Isaiah also is precious to me, “as apples of gold in pictures of silver:” “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned,” &c. It is the Lord God that spake it, and His word is faithful; and He will not fail to perform one of His promises. But here I must close this poor scribble. Hoping my dear sister will pardon all that is amiss, and favour me with a few lines soon. Accept warmest love

From your most affectionate, LITTLE RUTH.

Kind regards to your mother and sister. Hope you are all well.

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## PURE GOLD FROM PURITAN AND OTHER MINES.

**SPIRITUAL LIFE.**—I do say that, so long as I cannot see any pulsation to indicate that there is life, though there may be the garb of outward profession, I cannot believe that the reality of the thing is there.

Never believe it, that there is a single element in the breast of man that can draw him near to God.

The God who planned salvation for the sinner, must produce it in the sinner.

Faith is not only the gift of God, but it is of the operation of His Spirit. KRAUSE.

**USES OF AFFLICTION.**—Afflictions take us out of company; they gather our thoughts home; they serve to turn our eyes inward; they bring the child of God to book; they cast a damp upon earthly enjoyments, and wean the affections from a vain world. They lead to self-examination, and to consider the one thing needful; and they often humble the mind, meek the spirit, encourage faith, awaken fear, and perfume the soul, and make it more unctuous and savoury. They lead to watchfulness on the handiworks of God, and to thankfulness when His goodness appears. And I hope the good Lord will sanctify this stroke, that thou mayest say, "It is good for me that I have been afflicted." God does not afflict willingly, nor grieve the children of men without cause; but corrects us in measure, and leaves us not wholly unpunished. But we have a Forerunner, Who led the armies of heaven forth, the Captain of our salvation, Who Himself was made perfect through sufferings. He can be "touched with the feeling of our infirmities," having Himself been "a man of sorrows and acquainted with grief," and Who has declared His sympathy to be such, that in all our afflictions He is afflicted, being the tender-hearted Father of the family, the sympathetic Husband of His Church, who cost Him so dear, so great a price; of which purchased inheritance or possession He will never lose an atom, either of the gross or fine, the earthly or the heavenly parts. The very hairs of your head are all numbered, nor shall one of them ever perish. The devil sets our sinfulness and nothingness against this, and unbelief bars the heart against it, and the comfort of it, by making us look at the evils of our hearts, not at the love and good-will of God; and at our corruptions, not at the great price of our ransom; and so to draw conclusions from our own feelings and views of ourselves: not from the promises of God, the covenant of His grace, or the great undertaking and finished work of Christ. The Lord bless thee and keep thee, and may faith, patience, and submission have their perfect work both in thee and me.

*W. Huntington, S.S.*



## CHAPELS WITH SUPPLIES.

|                                                      |                                                                                                                                                     |
|------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| BEDFORD—Zion .....                                   | Services on Lord's Days                                                                                                                             |
| BEDWORTH—Esra .....                                  | Services on Lord's Days                                                                                                                             |
| BOLNEY .....                                         | 27th (M. & A.) Mr. WHITBOURN                                                                                                                        |
| BOURNEMOUTH .....                                    | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM every Lord's-day at 11 and 7.                                                               |
| BRIGHTON—Egremont Lodge .....                        | 9th, Mr. LAWSON                                                                                                                                     |
| CAMBERWELL—Aged Pilgrims' Asylum .....               | 2nd, Mr. JENNER; 6th, Mr. CORNWELL; 9th, Mr. SILVESTER; 16th, Mr. DAVIS; 20th, Mr. SEARS; 23rd, Mr. BRADBURY; 27th, Mr. STRINGER; 30th, Mr. WILLIS. |
| CAMBERWELL PARK—Esra D'Eynsford Road .....           | Mr. GODSMARK. Lord's Days and Wednesday Evenings                                                                                                    |
| CHIDDINGFOLD—Providence .....                        | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                                                          |
| COWFOLD .....                                        | 9th and 27th (E.). Mr. WHITBOURN                                                                                                                    |
| DORKING—Public Hall .....                            | 6th, Mr. GRIFFIN; 13th, Mr. PARSONS; 16th, Mr. HARBOUR; 20th, Mr. GRAHAM; 27th, Mr. DENSHAM                                                         |
| FAYVERSHAM—Assembly Rooms .....                      | 1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN                                                      |
| GRANTHAM—Calvinist Chapel Castlegate .....           | Service on Lord's Days.                                                                                                                             |
| GT. MALVERN—Pool-brook Chapel, Barnard's Green ..... | Service on Lord's Days                                                                                                                              |
| HADLOW DOWN .....                                    | Mr. WHITTLE 4th Lord's Day                                                                                                                          |
| HASTINGS—The Tabernacle, Cambridge Road .....        | 3rd, Mr. WELLAND; 6th, Mr. MARTIN; 10th, Mr. NUNN; 13th, Mr. CHRIS. SHARP; 17th, Mr. SMITH; 20th, Mr. BOTTEN; 24th, Mr. MOCKFORD; 27th, Mr. NUNN.   |
| HORNSEY RISE—Aged Pilgrims' Asylum .....             | 1st, Mr. REYNOLDS; 6th Mr. W. H. TAYLOR; 13th, Mr. SINDEN; 16th, Mr. W. H. EVANS; 20th, Mr. BOULTON; 22nd, Mr. BEAZLEY; 26th, Mr. DYE               |
| HORSHAM .....                                        | 23rd, Mr. MASON; 30th, special service                                                                                                              |
| HOVE .....                                           | 18th and 27th, Mr. ANSCOMBE; 20th, Mr. WHITBOURN                                                                                                    |
| LITTLEPORT .....                                     | Service on Lord's Days                                                                                                                              |
| LONDON—Bloomsbury Chapel (Commercial Road) .....     | 3rd and 31st, Mr. PEPPER; 6th, Mr. JENNER; 10th, Mr. VAUGHAN; 13th, Mr. WHITTLE; 17th, Mr. BEAZLEY; 20th and 24th, Mr. GRIFFITHS; 27th, Mr. GREW    |
| MAIDSTONE .....                                      | Every 4th Lord's Day, Mr. ROW                                                                                                                       |
| MANCHESTER .....                                     | Religious Institute, 100, Corporation Street.—Service on Thursday Evenings                                                                          |
| MIDHURST .....                                       | 20th, Mr. ANSCOMBE                                                                                                                                  |
| PECKHAM-RYE—Nunhead Green Baptist Chapel .....       | Services on Lord's days and Thursday Evenings. Prayer meetings, Sundays (10 a.m.) and Tuesdays (7 p.m.)                                             |
| PETWORTH—Ebenezer .....                              | [The List has miscarried.]                                                                                                                          |
| RAMSGATE—Albert Room, Albert St. West Cliff .....    | 6th, Mr. FOSTER; 13th, Mr. ALLEN; 20th, Mr. PESKETT; 27th, Mr. WHITE                                                                                |
| RICHMOND—Bethlehem .....                             | Lord's Days, Mr. ADAMS                                                                                                                              |
| RINGMER, near Lewes Rehoboth Chapel .....            | 6th, Mr. PEPPER; 13th, Mr. GREW; 20th; Mr. JENNER; 27th, Mr. W. H. TAYLOR                                                                           |
| ROTHSFIELD .....                                     | Service on Lord's Days                                                                                                                              |
| SALISBURY—Old Gaol Chapel .....                      | Every 3rd Lord's Day, Mr. ROWE                                                                                                                      |
| STROOD—Zoar .....                                    | Lord's Days (10.30 and 6.30), Mr. C. BRIDER                                                                                                         |
| WALWORTH—Surrey Tabernacle .....                     | Service on Lord's-days                                                                                                                              |
| WILTON—Bank Room .....                               | Service on Lord's Days & Wednesdays (E.)                                                                                                            |
| WISHPORD—Barn .....                                  | Tuesday Evenings (7.30), Mr. C. BRIDER                                                                                                              |
| WITLEY—Surrey Gardens .....                          | Lord's Day Afternoons (3), Mr. C. BRIDER                                                                                                            |
|                                                      | Lord's-day Mornings, Mr. WHITBOURN                                                                                                                  |

On Thursday Evening, Jan. 3rd, 1884, the Rev. J. BATTERSBY (Vicar of St. James's, Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

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**MAGAZINE SUBSCRIPTIONS.**—Received up to Jan. 25th: Mrs. King, Mr. G. Meadows, (per do., Mrs. Clark, Mrs. Cogger, Mrs. Cornford, Mrs. Dann, Miss Foord), Mrs. Carpenter, Mr. W. Fryer, Mr. Billenness 4, Mrs. B. Soddy, Mrs. Green, Mrs. Kettle, Mrs. J. Cane, Mrs. Bath, Mr. C. Gammage, (per do., Mr. Noble, Mr. Rudd), Mrs. Allpress, Miss A. Wickens, Mr. Wield, J. T. Goodwin, M. A. Izor, Mr. Rundell (per do., Mrs. Fuller), Mr. D. Burness, Mr. Watts 4, Mr. E. Dadswell 4, Mr. E. Stacey 2, Mrs. J. Francis (per do., R. White), Mrs. Aikman, Mrs. Hoblyn, Mrs. Pedley 2, Mrs. Hipwell, Mr. M. Shelbourn (per do., Mr. Shelbourn, Ipswich), Mr. T. Martin, Miss Turner 5, Mr. A. Menzies (Canada), Mrs. M. Piper, Mr. J. H. Hallett, Mr. E. Whitehead 2, Mrs. Eldridge, Mrs. O. E. Simpson, Rev. S. Adams, Mrs. E. Bates, Mr. J. Lely (Wales), Mrs. E. H. Hill 2, Mr. J. Beck, Mrs. R. Wood, Mrs. Shoesmith, Mr. J. Noble, Mr. H. Bradford, Mrs. J. Hay 4, Mr. J. Crisp, Mr. A. Cooper, Mr. T. Dixon (Wales), Mr. C. Newnham 2 (per do., Mr. Bennett, Mr. Cork, Mr. Cornwell, Mr. Eade, Mr. Evenden, Mr. Grant, Mr. F. Hampton, Mrs. Hampton, Mr. Hemsley, Mrs. Holman, Mr. Marchant, Mr. H. Newnham, Mr. Packham, Mr. Page, Mr. Parkhurst, Mrs. Sutor, Mr. Smith, Mr. Tester, Mr. G. Thomas, Mr. W. Thomas, Miss P. Wickens, Miss Wilmshurst, Miss O. Wilson), Mr. J. Row 5, Miss S. Gilbert, Mr. R. Wilson, the Misses Tindall, Mrs. Hagger, the Messrs. Burnham 2, Miss Haisleden, Mrs. Black, Mrs. Stevenson, Mr. J. Ford 3, Mr. B. Ashford, Mr. C. Peckett 2, Mr. F. Peckett, Mr. Stubbsfield, Mr. T. Gatehouse, Mr. R. Lever, Mr. J. Lever, Mr. J. Furlong, Mr. Verrall, Mr. Cane, Mrs. Bryant, Mr. Green, Mr. Sayers, Mr. Field, Mrs. Field.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to Jan. 25th: For 1883 account—Mr. H. Relf, 5s. Mr. T. Whittle, £1 1s. "Z," £2. Mr. Wield, 15s. Mr. T. Whitbourn, £1. A Friend (E. L.), 10s. Mr. John Gorrings, 10s. 6d. Mrs. Stevenson, 5s. Mr. R. Wood (deceased—per Widow), £1 1s. Small Balance from Collection for another purpose, at Cavendish Place Chapel, Eastbourne, £8 14s. 6d.—For 1884 account—Mr. G. Northover, £1 1s. Mr. A. Richardson, 10s. Mr. Billenness, £1 1s. The Misses Tindall, 10s. Mr. T. W. Burnham, £1. Miss Lutz (since deceased), £1: ditto, a thank-offering, £1. Mr. and Mrs. Wenham, 5s. Mrs. Aikman, £1. Mr. M. Shelbourn, 15s. Mr. T. Martin, 10s. 6d. Mrs. Black, 5s. Mr. G. Golding, £1 1s. Mr. E. W. Golding, 10s. 6d. Mr. Whitehead, £2. M. C. M., 10s. "Josiah," 5s. A Friend (J. B.), £1 1s. Mrs. E. H. Hill, £1 1s. Mr. S. Banfield, £1 1s. Mr. W. Fryer, 5s. Mr. A. Funnell, £1 1s. (per do., Mr. C. Pierpoint, 10s. 6d. Mrs. Verrall, 10s.) Mrs. R. Wood, 10s. 6d. Mrs. J. Hay, £1 1s. Mr. C. Hawkins, £1 1s. Mr. A. Cooper, 5s. Mr. C. Newnham, £1. Mr. H. Wilson, £1 1s. Miss S. Gilbert, 5s. Mr. I. J. Wanstall, 10s. 6d. Mr. I. Adams, £1 1s. Mr. T. Gatehouse, 7s. 6d. A Friend (R. L.), 6s. 4d. Mr. J. Furlong, 7s. 6d. Mr. Welland, £1 1s. Mr. E. Morris, £1 1s. Mr. W. Pannett, £1 1s. A Friend (per Mr. A. Funnell), 5s. Mr. T. Lawson, £1 1s. (per do., E. S. J., 10s. Miss Tupper, £1 1s.)

The next Monthly Meeting of the Committee will be held (D.V.) at Cavendish Place Chapel, Eastbourne, on Monday Evening, Feb. 11th, at 7 o'clock.

**TRINITARIAN BIBLE SOCIETY.**—Received per Editor from the Misses Tindall, 10s. 6d.

**AGED PILGRIMS' FRIEND SOCIETY.**—Received per do., from ditto, 10s. 6d.

**SPECIAL NOTICE** to all correspondents.—February being the shortest month in the year, we shall feel obliged by all matter intended for insertion in the March number being sent proportionably earlier.

**MR. PAGE'S FUNERAL** and his venerable attendant.—Those who esteemed the departed, and the unremitting services of Mrs. Harvey, will be pleased to know that the Hastings friends, assisted by others, have raised enough to honourably clear all the expenses of his burial, with a small testimony of regard for his octogenarian faithful and godly nurse.

**EZRA CHAPEL, CAMBERWELL.**—We understand that Mr. J. Godsmark has relinquished the pastorate at this place of worship.

**EZRA CHAPEL, BEDWORTH (near Nuneaton, Warwick).**—We have received the following letter from the deacon of this place of worship, and we can guarantee the genuineness of the case. The chapel was originally erected through the instrumentality of the late Mr. Joseph Irons, who opened it in 1844: and we shall be truly pleased to receive and acknowledge any sums sent towards relieving this humble cause from its present embarrassment, for we think the raising of £50 by the congregation is for them a very large sum, and worthy of encouragement.

"Bedworth, Jan. 15, 1884.

"Dear Friend,—Knowing that you take a deep interest in our affairs at and in connection with Ezra, I write to inform you that we shall have to find a fresh mortgagee for the £150 debt on the chapel. This debt has been a burden on the place for forty years, during which we have paid £300 for interest. Considering these things, we think we ought to make an effort to clear it off, instead of going to an additional expense on another mortgage deed, and for this purpose I appeal to you for advice and help. One friend has promised £15, and I believe we could make that up to £50 amongst us. And if we could, by your influence and the influence of other ministers and friends, get free from this burden, it would prove a great blessing to us; for there is so much opposition on all sides to the truth of God, that we find it a great struggle to keep the place going. All parties around us here seem to have run wild with excitement during Christmas week. The chapels have had their entertainments. The church has had its bazaar, and bird and rabbit show, with a stage erected for theatrical performances, &c. The Salva-

tion Army has been parading the streets with drum and other instruments, the captain and standard-bearer riding on horses. The Roman Catholics have built in the chapel (recently erected) a wooden stable, thatched with straw, with a manger inside and a baby in it. Now all these are awful surroundings, and it makes us prize the privilege of a faithful ministry, and we appeal to all who love the truth as it is in Jesus to help us, and that the Lord may be glorified.

I remain, yours truly,  
J. PICKERING."  
Up to the present time the following has been received:—Mr. D. Gilbert, £1. Mr. I. Adams, 10s.  
Mr. A. J. Baxter, £1.

## GOSPEL ADVOCATE MAGAZINE FUND.

The ANNUAL MEETING will (D.V.) be held on WEDNESDAY EVENING, FEB. 6th, at the TABERNACLE, Cambridge Road, HASTINGS, when the Report will be read, and various Elections and Re-elections of Officers for the ensuing year take place.

Addresses will be delivered by Mr. A. J. BAXTER (Editor of the Gospel Advocate), Mr. T. LAWSON, Mr. J. NUNN, and other Ministers and Friends. Collection at close in aid of the Fund.

**EXCHANGE OF PULPITS.**—On Lord's-day, Feb. 17, and Tuesday Evening, Feb. 19, Mr. T. BRADBURY (of London) will preach at Cavendish Place Chapel, Eastbourne, and Mr. A. J. BAXTER at Grove Chapel, Camberwell.

**HIGHBURY VALE BAPTIST CHAPEL**, Gillespie Road (near Finsbury Park Station).—SPECIAL SERVICES FEB. 12.—Mr. H. HALL (of Clapham) to Preach in the Afternoon at 3.30. Tea provided at 5—6d. each. PUBLIC MEETING in the Evening at 6.30, CHAS. WILSON, Esq., to preside. Messrs. Myerson, Higham, Hall, Beazley, Dearnley, Burbridge, Woodrow, and Whitteridge to give addresses. Lovers of Free and Sovereign Grace invited and will be welcomed.

**FIVE ASH DOWN CHAPEL, BUXTED.**—Sunday School Anniversary. On WEDNESDAY, Feb. 13th (D.V.) a PUBLIC MEETING will be held in the Afternoon at 3, when several Ministers and Friends are expected to give Addresses, and the children receive their prizes. In the Evening, at 6.30, Mr. LAWSON (of Providence Chapel, Brighton) will preach. Tea provided for Friends—6d. each.

**BETHLEHEM OLD INDEPENDENT CHAPEL**, Ormond Row, RICHMOND.—New Year's Meeting.—TWO SERMONS will (D.V.) be preached in the above Chapel on WEDNESDAY, FEB. 20.—Afternoon at 3, by Mr. BEAZLEY, and Evening at 6.30, by Mr. A. J. BAXTER. Tea will be provided at 5 o'clock—tickets 6d. each. Collection in aid of the cause.

**AGED PILGRIMS' HOME, EGREMONT PLACE, BRIGHTON.** (In connection with the Aged Pilgrims' Friend Society.)

The ANNIVERSARY MEETING will be held (D.V.) on FRIDAY EVENING, FEB. 29, at the ROYAL PAVILION, Chair to be taken at 7 o'clock, by SAMUEL HANNINGTON, Esq.

The Report for the past year will be presented, and Addresses delivered by several Ministers, also by a Deputation from the London Committee.

Offices—83, Finsbury Pavement, E.C.

J. E. HAZELTON, }  
WM. JACKSON, } Secretaries.

**AGED PILGRIMS' ASYLUM, HORNSEY RISE.** COURSE OF LECTURES.

The Committee have the pleasure of announcing the following arrangements for the CONCLUDING LECTURES of the Course, to be delivered on Wednesday Evenings, in the Asylum Hall, as follows:—

Feb. 20th—Lecturer, Rev. JOHN BROWN, B.A. (of Bedford). Subject: "The Life of John Bunyan in the light of recent researches." The Committee draw special attention to this Lecture. The Rev. John Brown, as Pastor of Bunyan Meeting, Bedford, and custodian of numerous manuscripts and relics of John Bunyan, is pre-eminently qualified to speak upon the subject.

March 26th—Lecturer, Mr. J. E. HAZELTON (Secretary of the Aged Pilgrims' Friend Society). Subject: "The Writings of the Puritans, and their message for to-day."

Further particulars will be found in the Programmes and Bills.

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Oxford: J. C. PEMBREY, 164, Walton Street.

## FOLKESTONE FREE AND SOVEREIGN GRACE MISSION.—Rev.

J. de Ford, President. Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer. Committee—Messrs. Meacher, Whitehouse, Forbes, and Baok.—The Committee of the above Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by our Reformers, the Articles of the Church of England, and the Westminster Confession of Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound and truthful tracts, free of the prevailing Arminian, Ritualistic and Remish teaching of the degenerate days in which we live. It is a time when the creature is exalted above the Creator; when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all, but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Boom, suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay, 11, the Leas, will thankfully receive and acknowledge any contributions in money, tracts, books, sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free and Sovereign Grace principles.

## PORTRAITS OF FREE GRACE CLERGY AND MINISTERS, PUBLISHED BY RUSSELL & SONS, Photographers to the Queen, 199, Brompton Road, S.W., and 29, Union Road, Tuffnell Park, N.

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## LESS THAN A WHISPER.

A FRAGMENT.

*"Hide not Thyself at my breathing."*—Lam. iii. 56.

 EREMIAS among the ruins of Jerusalem and the little remnant left of the sword and the captivity: what a picture of Zion in her low estate! The weeping prophet's voice, and that of the despairing people was hushed with the intensity of grief. Prayer to avert the calamity had been unheard, unanswered. Yet the Lord was still the sanctuary for His afflicted; though concealed behind the clouds which covered His throne. If He had not been pleased to prevent, He was determined to sustain. He had appointed seventy years as the duration of Zion's affliction in Babylon; and at the end of that period a wondrous restoration.

Meanwhile that glorious future was utterly darkened by the present. Zion "plowed like a field," Jerusalem "become heaps," afforded no sight to cheer, no prospect of hope. All wealth, splendour and beauty gone; the inheritance of many generations passed into the hands of strangers, what was there left to solace? Amid the wreck the heart sank, the spirits failed, the mind was overwhelmed, and power of speech ceasing, the groanings which could not be uttered, but which were nevertheless the promptings of the Eternal Spirit (Rom. viii. 26), ascended to Him Who fills the throne of grace, with the petition: "Hide not Thyself at my BREATHING."

No whisper caught the ear of man. All that was left was BREATH. But it was "the BREATH of Spiritual Life!" A nobler quality than that which keeps the body from reverting to its dust; it holds the soul in that state of existence into which Omnipotent grace by the Lord the Spirit has brought it, Psalm lxvi. 9. More sweet indeed in the believer's experience is the ability with holy confidence to invoke the Lord's power and faithfulness and mercy: but not more effectual. For this "BREATHING" is the expression of *desire*, which is loudly audible in Heaven, and potent to prevail with Him of Whom it is said: "He will FULFIL the DESIRE of them that fear Him, He also will hear their cry and will save them," Psalm cxlv. 19.

But how low-sunk was poor Zion when her prophet and mouth-piece thus poured out his complaints before his God! Yet not

lower than the Psalmist when he penned the words: "Lord, all my desire is before Thee; and my groaning is not hid from Thee." Nevertheless this dire extremity but served to glorify the all-sufficiency of Him, Whose omniscience comprehends all the wants of His poor and needy; Whose "hand is not shortened that it cannot save, neither His ear heavy that it cannot hear." Isa. lix. 1.

Will He always "hide Himself" from His downcast ones? Shall their inward BREATHING be unrecognized, unanswered? No. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him," Psalm xii. 5. Here is Zion's safety amid all her perils and sufferings. Her BREATHINGS are known to her God, Who by His Spirit inspires them, and her glorious Head, Surety, and Advocate will speedily display Himself on her behalf, grant her unspoken requests, vanquish her foes, dispel her fears, and put her in possession of the rich enjoyments of His everlasting love.

No longer concealed behind the clouds, the beneficent Sun of Righteousness breaks forth with His rays of melting love and illuminating grace. And then the hushed voice is turned to sacred melody, and pours forth its heart-felt praises for delivering mercy. No longer pent up in self, the Divine enlargement in Christ carries the soul in the vision of faith from the heap of ruins, where it lay lamenting, to the restored temple, the Divine presence, and the songs of rejoicing: nor need it longer say, "Hide not Thyself at my BREATHING."

THE EDITOR.

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### COMMUNION BY THE WAY.

Reigate, Rose Bank, Jan. 4, 1884.

My dear Mr. Baxter, beloved brother in Christ, and highly esteemed for thy work's sake,—Grace, mercy, peace, and every covenant blessing, rest upon you and yours, as it may please our heavenly Father to bestow, through this New Year, is the prayer and heartfelt desire of, I trust, your brother and companion in Zion's thorny maze—the old, old beaten track of the kingdom of grace to the kingdom of glory.



OUR savoury and spirit-quickenings New-Year's address I could not but feel was a personal favour to myself, as one who not only "prizes," but with heart and soul loves the "distinguishing truths of the gospel," and truly in the

midst of "a day of great spiritual declension." May God, in infinite mercy, grant your desires of the much-needed "grace" to writer, readers, and our beloved editor—richly and experimentally:—for what is all, even "sound doctrine" and head-knowledge, without it?

"When to me that blood 's applied,  
'Tis then it does me good."

Ah, dear brother, these personal pronouns in this our cold, formal, lifeless day of profession, I fear are too often laid aside. But not so with the veriest babe in grace, who is hanging on its mother's breast, desiring "the sincere milk of the word, that it may grow thereby"—in knowledge, stature, and heavenly wisdom. They can come in here, boldly appropriating the "I,"—

"'Tis a point I long to know ;  
Oft it causes anxious thought ;  
Do I love the Lord or no ?  
Am I His, or am I not ?"

This I have more than usually dwelt upon in my large correspondence of late, in desiring a New Year's blessing on the souls of the Lord's dear, tried, afflicted, and in some cases hidden ones. That they may have the treasure, in earthen vessels, of Peter's "like precious faith," to experimentally realise and appropriate the "us" of Isaiah ix. 6 and Rom. viii. 31-35 and 38, 39; the "we" of Rom. v. 1, 2 and viii. 28, 31, 37; the "my" of Isaiah xii. 2 and John xx. 28, &c. Then shall the apostle's words be verified: "For the kingdom of God, or grace (as our dear Saviour said, "within you") is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The perusal of the subject matter of your Address reminded me of the salutation of Mary to Elisabeth; for as we read on to the end, we many times felt the quickening power of the indwelling Spirit within. For instance: The sins of Jacob's youth forcibly brought to mind much that we often suffer acutely for even unto this day. In dreams especially, like Job of old, we are often scared at the scenes and individuals presented to view, causing one to awake in a most miserable frame of mind, and with the Psalmist we cry unto God: "Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me, for Thy goodness' sake, O Lord." But, blessed be His Holy Name, it is not always thus. For, on the other hand, we frequently also enjoy in our sleep some sweet and precious seasons in speaking in His name, and communion with saints on earth and now in heaven. But oh the difference between the two on awaking! how it goes to

prove the truth of that word: "To be carnally-minded is death; but to be spiritually-minded is life and peace."

The subject matter of Jacob's history in his "going out and coming in" is fraught with much to "bring to remembrance" the wanderings literally, as well as spiritually, of the blood-bought family of God. How assuredly, notwithstanding all the baseness and goings astray like lost sheep, the Great and Good Shepherd will search them out, even in this "cloudy and dark day." The "prodigal son" and his father is much to the point here, and one which so completely embraces my own experience.

Yes: "Thoughts of peace, and not of evil, to give thee an expected end"—to "surely do thee good."

I cannot touch upon any portion of your welcome New Year's greeting but the cruise will begin to flow. So that I must give up all idea of writing a few lines on the several portions as intended, fearing I should weary you out in the perusal. I will, therefore, only add, out of many, four remarkable portions of God's word as applied to my soul—most powerfully at the time, but only the sweetness of the honey in these, the last twenty years of my life; which knows no change when faith is in exercise, but to increase love, wonder, and admiration; proving the truth of God's precious promise for Jacob's staff and stay throughout his chequered pilgrimage, "I will surely do thee good."

The portions alluded to formed the texts of four good and gracious men, still in living remembrance, but all of them, without the shadow of a doubt, now basking in glory, and resting from their labours. Of the matter of their different discourses thereon I have not the slightest remembrance. But the *texts* are fresher and greener than ever, as year after year one is led into a deeper experience of them. The first was in the year 1845, in Winchester Old Church, when the Rev. J. J. West preached from these words: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb (*margin*, taunting speech) against the king of Babylon, and say, How hath the oppressor ceased; the golden city ceased!" (Isaiah xiv. 3, 4). After a few years, whilst literally and spiritually I was passing under the covenant rod of correction, for my sins and follies, I went to spend a Sabbath with my dear and beloved mother, when I accompanied her to hear that God-honoured man, dear old Mr. Vinall, at Jireh Chapel, Lewes, from these words: "I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for

me; He will bring me forth to the light, and I shall behold His righteousness" (Micah vii. 9).

Mark, dear brother, the future tense in all this. To be fulfilled every word of it in my humble measure experimentally. And thus, after a few more years, fit and prepare my soul for the following words from dear Mr. Luckin's mouth one Sabbath morning: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

Again, a few years later (1858), in the providence of God we were at Long Eaton, in Derbyshire, when we, apparently by chance, heard Mr. Grace was to preach in Nottingham, where we heard him: but on that occasion there was no word for me. But service over, he came straight from the pulpit to greet my dear partner and self, and introduced us to Lady Lucy Smith, who invited us to Wilford to hear Mr. G. again on a week-evening service in their private chapel. Hence the fourth occasion above alluded to, when he gave out the following words as his text: "Power belongeth unto God" (Psalm lxii. 11).

To attempt to set forth the dealings of God, either in providence or grace, within these four links alone, would form a companion volume to dear Dr. Doudney's "Retracings and Renewings"—to say nothing of my having entered on my twentieth year's ministerial labours in this place, to learn the same lessons over and over again;—especially the last quoted, "Power belongeth unto God";—and thus in some measure with the apostle to find out that "secret of the Lord" contained in the mystery of Samson's riddle, both as regards weakness as well as strength.

And here I must leave my subject, or I shall trespass too far on your valuable time as well as patience.

Last year, you will remember, I wrote you out of the furnace of Zion's afflictions, nor did the Refiner see fit to bring me out till I was enabled to get to the Isle of Wight for change, after being laid by for nearly ten months. We returned from thence under the marvellous blessing of God on the means, in fairly good health, on Aug. 7th, when we were able to resume the usual services. But in about six weeks the Lord's hand was again upon me; and what I suffered from a return of my spinal complaint, accompanied with acute sciatica, I will not now detain you to describe. Suffice it to say, with the help of a stick, I am enabled to get to and from the sanctuary for the Sunday morning service, and this is as much as I may prudently attempt during the winter months.

We had a most refreshing season on Christmas morning, from Rev. xii. 1, "A woman clothed with the sun," &c.

Mr. Huntington's letter on "Use of Afflictions," in this month's *Gospel Advocate*, was a precious word in season to me, having experimentally proved all he therein sets forth.

Mrs. Martin unites with me in kindest regards and Christian love to yourself and Mrs. Baxter.

Yours sincerely and affectionately,

CALVIN MARTIN.

## LETTERS BY THE LATE MR. C. LUCAS.

No. 9.

Brighton, April, 3rd. 1865.

My dear Friend,—I am obliged to you for your letter. It is grateful to our feelings to have the kind sympathy of our friends in the various troubles and trials that befall us. I think in this manner the exhortation of the Apostle Paul is in some measure exemplified: "Bear ye one another's burdens, and so fulfil the law of Christ." The one thing most needful for us to know above all others is that, the Saviour has borne the burden of our sins. To know Him in His vicarious character is life eternal. Many of the Samaritans were not satisfied with what the poor woman told them about Christ, but said unto her, "Now we believe; not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." How great a favour it is to be at a point in this matter; in having a clear testimony in our consciences of our interest in Him; and if at any time we have had a scriptural evidence of this assurance, and like Christian, in *Pilgrim's Progress*, have lost it, from a state of ease, slothfulness, or a sinful indulgence, may we have grace given us "to light a candle and sweep the house, and seek diligently" that we may recover our lost treasure. I was meditating on this subject one day last week, and it was sweet to me to think that if we are permitted to enter heaven we shall find no strangers there. Twice in these parables the Lord tells us that, "there is joy in heaven among the angels over one sinner that repenteth." And we read that He Himself rejoiced when He found the lost sheep, laying it on His shoulders. Why should any of us be the objects of this wonderful love? and why should we be sought out in the cloudy and dark day of our sinful state, and have that light given us to see ourselves just as we were in God's sight, and then in the Lord's own time be enabled by faith to flee for refuge to lay hold of the hope set before

us, and find it to be "an anchor of the soul both sure and stedfast?" Ought it not to raise love in our hearts, to be the recipients of such mercy? I am sorry to say that this love is so seldom prevalent with me. I too often look back upon my past life and also feel my present lukewarm state, and then instead of love there appears to be a great distance between God and my soul. It is well for me when a consciousness of this state leads to searching of heart and prayer; for when this is the case, it is not long before a merciful Saviour is pleased to touch my heart with a renewed sense of His love, and then my affections go out after Him.

Last Sunday week we had Mr. de Fraine to speak to us. I felt the power of the word in a remarkable way for me, both morning and evening; but I believe the Lord in His great kindness had been preparing my heart the day previous to receive the blessing. As I was getting up on Saturday morning these few words crossed my mind with some sweetness: "Thou hast given me a south land, give me also springs of water." They remained with me all day, and on Sunday as well. At first I had some hesitation, in using the words as my prayer, as it was the request of one individual to another; but this was removed as the passage seemed to be opened to me in this way: I considered Caleb a true type of Christ, as he and Joshua led the children of Israel into the promised land, and Achsah I looked upon as a type of the church, inasmuch as they are the Lord's sons and daughters. I noticed the acknowledgment of having received one blessing, before asking for another; "Thou hast given me a south land;" which I thought represented the state of grace in which all Christians stand; a "being delivered from the power of darkness, and translated into the kingdom of God's dear Son." "The springs of water," I felt to be the blessed renewings of the Holy Spirit—those renewals so much coveted by the weary pilgrim in travelling through this wilderness, or that water which the Lord told the woman at the well should be in her "a well of water, springing up into everlasting life." I thought "the upper spring" and the nether springs" which Caleb gave his daughter might mean temporal and spiritual mercies, but it rather conveyed this impression to my mind—the abundance which the Lord is able to give, as if one spring was not enough, and this text occurred to me: "Open thy mouth wide and I will fill it."

In a very confused way I have told you some of the thoughts I had on the words I have mentioned, and I was encouraged to hope they would not leave me without some blessing attending them. I believed the Lord had given me the "south land," and it urged me to ask for the "springs of water" as well, and in the night for about two hours I was favoured with an earnest



spirit of prayer. I felt that travail of soul, which is so often the forerunner of some gracious visitation from the Lord, but at this time it passed away, and I was disappointed. However, in the morning it was renewed and especially just before going to chapel, so I went with an appetite for spiritual food. It was no particular word that entered my heart; but as soon as the first hymn was given out, that one of Hart's on the Sabbath, commencing, "God thus commanded Jacob's seed," I felt a softening of spirit come over me, with the blessed anointing of the Holy Ghost, attended with a renewed sense of the Lord's love and mercy, so that it was indeed a time of refreshing from the presence of the Lord, and I was enabled to drink of those springs of water, with thanksgiving and praise, that I had been praying for. I believe I sat and wept, all the time hanging down my head and not caring to look up, as I did not wish anyone to see me. In the evening it was just the same, and also in the night for a short time, with these words frequently passing through my mind, Blessed Lord! Blessed Lord! I now find the savour of this revival passing away. I could not procure it of myself, neither can I keep it of myself; the Lord must do both for me. But I do not wish to stand heedlessly by, and let the fowls of the air pick up the seed and carry it away, without endeavouring to drive them off.

Sincerely yours,  
CHAS. LUCAS.

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### NAMES AND CHARACTERS OF OUR LORD.

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Every one his own bounty will loudly commend;  
But show me so rich and so faithful a Friend  
As Jesus the Lowly, the Firstborn and Heir—  
The Father eternal, Whose image we bear!  
A Fellow with us, though the Fellow of God,  
Who here in the likeness of sinners abode;  
The Forerunner Who trode out a path for His sheep;  
The First fruits and Life of the blessed who sleep;  
Our rocky Foundation, and Fortress secure,  
Where safely the sieges of hell we endure;  
Our Food in the desert, Protector and Guide,  
Yea, the Fulness of God whence *all* needs are supplied.  
His visage no longer is marred—we can trace  
No storm-furrow now in His glorified face,  
But triumph, and gladness, and infinite grace.

14th Sept., 1883.

C. H. M.

## GOSPEL ESPOUSALS.

A LETTER BY THE LATE SAMUEL TURNER, OF SUNDERLAND.

Ely, August 6th, 1841.

**M**AY the light of God's countenance, or the manifestation of the love of His heart, be abundantly experienced by my two beloved sweethearts at Sleaford. You will not be jealous when I inform you that I am paying my addresses to many, both male and female, young and old, rich and poor, that I may espouse them to one husband, and present them as chaste virgins to Christ. Mutual love is the everlasting bond. This is the ring put upon the finger of every returning prodigal: "Yea, I have loved thee with an everlasting love." A love which, like a ring, has neither beginning nor end. This, manifested to the soul of a poor sinner in the forgiveness of our great and manifold transgressions, causes us to love in return: "We love Him, because He first loved us." Beautiful are the words of the Scotch poet:

"He made the poorest bargain, though most wise;  
And she, the fool, has won the worthy prize."

Wonderful is the grace and condescension of the Bridegroom of the church that should woo and win such beggarly, filthy, deformed, wretched creatures; shed His precious blood; work out an everlasting righteousness; give His Holy Spirit, and bestow His heavenly grace, to cleanse, clothe, adorn, and make us comely. Yet the vile nature still remains. "I am black, but comely," is the true language of the purchased church: and "Thou art all fair, My love; there is no spot in thee," is the true language of the holy and heavenly Bridegroom. Legality leads us to pore over ourselves and to view ourselves as ourselves. Faith views our completeness in Christ, and God's acceptance of us in the Beloved. By the law is the knowledge of sin; and by the gospel, the perfectly cleansing virtue of the Saviour's atoning blood is clearly revealed, and by the Holy Spirit sweetly applied. The reception of that atonement by precious faith causes us to joy in God, Whom otherwise we dread; and to love Him, Whom we naturally hate. Blessed be God, that ever we were called to the fellowship of His dear Son, interested in the unsearchable riches of Christ, and brought into the fellowship of the mystery of redeeming love and grace. We have heard the word of the truth of the gospel, and been enabled, through grace, to receive it in faith and love; and, ever since we knew the grace of God in truth, have brought forth fruit in due season—not perhaps a hundred-fold, nor sixty-fold; but thirty-fold shows the ground is made good, and such receives blessing from God: yet "many are

the afflictions of the righteous." "Man is born to trouble as the sparks fly upward." Hence the Apostle saith: "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, who have the first-fruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body." Thanks be to God for these precious words! No apostle, no prophet, no saint, was exempt from groaning under the common afflictions of mankind, and, what is worse, the plague of the heart and the internal distresses of a quickened soul. But let me give the whole of the passage: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." We have, therefore, as much warrant and right to expect deliverances, as to look for trials.

I had a sweet time last evening in preaching from these words: "I know that the Lord will maintain the cause of the afflicted and the right of the poor; surely the righteous shall give thanks unto Thy name: the upright shall dwell in Thy presence." Psalm cxi. 12, 13. The accuser of the brethren endeavours by subtlety and might to deprive the poor and afflicted of their right to the covenant engagements, the precious promises, the honourable and glorious work of Christ, their liberty of access to God, and their heirship to the glorious perfections of a covenant God. He brings forth our manifold sins and backslidings, slips and falls, misinterprets God's chastening dealings with us, and endeavours to prove that we are nothing but hypocrites. These are witnesses against us; but our wise, gracious, and persevering Advocate pleads His precious blood, the covenant promises made to Him on our behalf, and the covenant promises made to us on His account. The blood of the Lamb and the word of our testimony prevail. The sentence comes forth from the Divine presence; the light of God's countenance is lifted up, and the accuser of the brethren is cast down, and his accusations made null and void. Then the righteous bless His holy name, and the sincere soul dwells in His presence. Love has prevailed to incline me to visit Sleaford on my return, if you think it would be agreeable to brother Cheffins, to whom give my heart's love, also to father and all friends.

Yours affectionately,

S. TURNER.

Mrs. T. joins in kind love to Mr. F., aunt and uncle, P. B., &c. If God permits I shall be at Sleaford on Friday or Saturday, August 27th or 28th.

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## PRAYER.

**M**Y own experience of prayer is not I think peculiar. But I will just say what it is, and perhaps other believers will have found theirs to be much the same. For many years I found, at my stated prayer-time, that I could not concentrate my thoughts. It was the same in church with my prayer-book open before me, I found my thoughts wandering in every direction but the right one. But it was "the right way" nevertheless. It proved to me that something was wrong, and by degrees more light was let in. And abundant cause for gratitude I have for this: my own insufficiency was made plain to me, and the necessity for the words shown, and the words given at the same time, "Lord, teach us how to pray." Ah, if it could be possible for one believer to say how often this process is repeated in the course of, say one month, what a volume it would make. At the present time, following close in the footsteps of the flock, the Shepherd in *front*, through the "much tribulation," I have not been able to pray; but have just asked the Lord TO SPEAK TO ME, and in a listening spirit have waited. "Speak, Lord, for Thy servant heareth," has been the feeling. Under *special necessity*, then, this was my experience last night, and the Lord spoke: "I will strengthen thee, and thou shalt go up and down in the name of the Lord." I thought these were Bible words, but could not remember at all where they were. And thus the dear One meets me again in a wonderful manner, speaking to *my heart*, because I often fear that the comforting words to the widow may become so familiar that I may speak them to myself, because I need them so much; and it is then often an unfamiliar text is given. How often circumstances cause a sudden pang of some more than ordinary trouble coming, and with the pang some appropriate words are whispered; proving that *without words* the need is known and met. By the help of the concordance, I find the words, so comfortably spoken last night, are in the last verse of the 10th chapter of Zechariah.

This perhaps may be called rather communion than prayer. It is, however, my own daily experience; and who shall say that it is anything but most precious? Who in the moment of some dire calamity would not be willing to pass through it, if they could hear the words spoken home by the Triune God? The Spirit speaks, but there is perfect unity in the Trinity: "There shall no evil befall *thee*, neither any plague come nigh *thy dwelling*." "Hallelujah!" The song begun which shall never end. "A stone of remembrance."

M. L. SYKES.

Whitby, January 5th, 1883.

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## PERSONAL LETTERS TO THE EDITOR.

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“GOODNESS AND MERCY.”

January 1st, 1884.

My dear friend,—

The old year is past, with all its cares, its anxieties, and its miseries, which have been mixed with superabounding mercies—with myself I am constrained to say so. And the promise which the Lord spoke home to my heart at the commencement of the year 1883, when all things looked so black and gloomy, and I feared that the cares and anxieties of this life would so distract my mind that eternal realities would be left quite in the background, has been verified. These were the words which were sweetly applied to my soul:

“His grace shall to the end  
Stronger and brighter shine;  
Nor present things, nor things to come,  
Shall quench the spark Divine.”

I can well remember blessing the Lord for the sweet application of that verse to my soul, so that the exact spot where I stood, and the occupation I was engaged in, are vividly before my mind. And at the close of the year I was telling the Lord I dared not say He had not fulfilled it in my experience; for had He not kept alive the “Divine spark?” Its light must have been put out by the many troubles I have had to encounter. But He has stood by me, and though many times I have had to go on a Sunday to proclaim His truth, when I have had nothing but distraction all the week, and feared I should have nothing to say, but when I have stood up before the people I have indeed found Him to be my “refuge and strength, a very present help in trouble.” And in how many ways He has again appeared for me providentially it would take some time to record. But the most remarkable providence was the purchase of my house. I could not raise the whole of the money required to purchase it, and had almost given up the hope of doing so, when one night, at our usual family worship, I felt such a sweet resigning of it into His gracious hands, that I was sure that if it was not His will for me to have it, it was best for me to be denied. The following morning I received a letter from a friend to say, he was quite willing to assist me in the purchase of the place. From this sprang a correspondence which ultimately led to his lending me the remainder of the money required for the purchase of the property. O how I saw in this the hand of the Lord, and felt He is—

“Good when He gives, supremely good !  
 Nor less when He denies ;  
 E'en crosses from His sovereign hand  
 Are blessings in disguise.”

Little did I think when you wrote to me at the commencement of the past year, and stated in your letters that the general path of the Lord's servants was “as deceivers, and yet true,” that I should so soon be called to travel in the same path, for truly I have had a taste of it. But in hearing Mr. Thomas Bradbury in London last summer, one Sunday morning, when he read the 12th chapter of Jeremiah, and took for his text the 5th verse of the same chapter, I was led to see it was the path the Lord's servants had trodden before me, and in his comments upon the foregoing verses, how clearly he traced out the path I was then travelling in. I felt I could truly say, with Jeremiah, “But Thou, O Lord, knowest me ; Thou hast seen me, and tried mine heart toward Thee.” Many times have I pleaded this before Him since then ; and He has heard my cry, and delivered me from those that have risen up against me. At the close of this year I was telling the Lord of the many mercies I had experienced from His gracious hand, and begging of Him still to go before me, when He sweetly dropped these words into my heart : “And He shall be for a sanctuary.” O what a fulness I beheld in the Lord Jesus Christ, and the words of the poet expressed my very feelings :

Jesus, before Thy face I fall ;  
 My Lord, my life, my hope, my all ;  
 For I have nowhere else to flee :  
 No sanctuary, Lord, but Thee.  
 In Thee I every glory view,  
 Of safety, strength, and beauty too ;  
 Beloved Saviour, ever be  
 A sanctuary unto me.

Whatever woes and fears betide,  
 In Thy dear bosom let me hide :  
 And while I pour my soul to Thee,  
 Do Thou my sanctuary be.  
 Thro' life and all its changing scenes,  
 And all the grief that intervenes,  
 'Tis this supports my fainting heart,  
 That Thou my sanctuary art.

O how these words spoke the feelings of my soul, my heart warms afresh while I write them. This morning I awoke early, and begged of the Lord to give me again some token that He would be with me through the coming year, for He knew I should have many things to encounter ; that if He did not stand by me I should fall. After some time pleading with Him, He softly dropped these words into my heart : “The Lord will provide.” What a sweetness they brought with them, for I thought truly He had provided for me in a marvellous manner, and if He would still provide, it mattered not what my enemies might do : for as the psalmist says, “The wrath of man shall praise Thee, and the remainder of wrath shalt Thou restrain.”

I read for my morning reading the 22nd chapter of Genesis, and the hymn commencing,

“Though troubles assail, and dangers affright.”

O how sweet was the hymn to me, especially the first verse. When going out to the duties I had to attend to, how my heart went out to the Lord that He would enable me to live to His honour and glory through this year, and that He would also use me for His honour and glory.

Now, my dear friend, may the Lord abundantly bless you in your labours. He knows it is often my prayer to Him that He would spare you long to His church and people, and grant you to live, so that you might see the fruit of your labours, in the bringing together of His one church in the “unity of the Spirit and the bond of peace.”

Now I beg you to excuse all mistakes, and not to think, because it is a long time since I wrote to you, that I do not think and pray for you. Pray for me. I have great need of it. I have never felt the exhortation of our Lord to His apostles so much as I have done lately: “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” There is not long in my experience when I cannot look and see “breakers ahead.” May the choicest blessings of heaven rest upon you in the coming year.

So prays,

Yours affectionately in Jesus,

E.

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TROUBLE AND COMFORT.

Nov. 8, 1883.

My dear Sir,—

 AM thankful to tell you I am getting on very nicely. Last Wednesday I went with my sister to \* \* \* hospital. Never shall I forget my feeling while travelling in the train. O how my soul went out to the Lord to be with us, and to give us strength for the day. And I must think you had some thoughts concerning us that day, while I was at the hospital; for it seemed as if I saw you standing by my side in deep sympathy. Never shall I forget the love of my heart towards you. I could not refrain from tears; and I said: “O Lord, could I have such love to one of Thy servants, if I was not one of Thy people?”

My sister is in a sad case indeed. Her nerves are in such a weak state that she cannot bear the least excitement. Any startling noise brings on such a trembling that it throws her into hysterics. She

frightens me at times ; but in the midst of our affliction the Lord has been merciful to us—far beyond our expectations. Last Friday morning she called me upstairs and told me of the love-visit she had. She said, “Get the *Advocate* this month, and read Mr. Baxter’s ‘Essay on Hart’s Hymns.’” I read it to her, and we both thought it must be written on purpose for us. What numbers of the Lord dear people are looking for a word from your tongue or pen. O may the Lord stand by you, support and comfort you, that you “may be able to comfort them that are in any trouble.”

I have been led more and more into the sufferings of the dear Redeemer during the last week than ever. I viewed Him from the cradle to the cross—a “Man of sorrows and acquainted with grief.” The words of the Poet have been very sweet to me :

“When and wherever thou shalt smite,  
Teach me to own Thy sovereign right ;  
And underneath the heaviest load  
Be still, and know that Thou art God.”

The Lord bless you and spare you yet many years for the good of His people.

Yours very sincerely,

M.

[The next letter is from the sister referred to in the above epistle, and we think will be read with interest.]

#### THE FURNACE AND ITS EFFECTS.

Nov. 8th, 1883.

My dear Sir,—I have long thought I would write to you ; but I am so poorly, and my nerves in such a bad state, that I hardly know how to take up my pen to do so. But I felt I should like to tell you what a sweet love-visit I have had during my affliction. One morning as I lay in bed feeling so poorly I thought, What a hard lot is mine, and I took up the *Advocate* and read your (lxii.) “Essay on Hart’s Hymns ;” and as I was reading I had such a view of Christ’s sufferings. I felt the dear Lord draw near to me, and give me a look which broke my heart. He seemed to say : “Behold Me ! and see if there be any sorrow like unto Mine.” O I could then see how light were my sufferings compared with His.

I find, dear Sir, that suffering in one form or another is the lot of all the children of God. It was indeed, as you said, holy ground that Mr. Hart stood upon when he referred to the sufferings of Christ, and it “can only be trodden by those whose shoes of carnality are unloosed, and who know what it is walk by faith, and to see Him Who is invisible.” I felt like Mr. Hart. I could not forget the price that had been paid by my loving Lord. And this for sins which were not



His Own, but which was to bring us to God. Then I read a sweet piece in this month's "Sower" taken out of the Songs: "Who is that cometh up from the wilderness, leaning upon her Beloved?" I felt I was the leaning one, and He was sweetly telling me of His love. I was so filled with His love that my soul seemed as if it would burst the body. I burst into tears to think He should show such love to me. These words came with much power to my soul:

"The love of Christ is rich and free,  
Fixed on His Own eternally;  
Nor earth, nor hell, can it remove,  
Long as He lives His Own He'll love."

I said, "O Lord, do come and take me home to bask in this love. Thou that art my God, my inheritance." For

"Fain would my raptured soul depart,  
Nor longer here remain."

O my dear Sir,

"If such the sweetness of the streams,  
What must the fountain be!"

How scarce are the people, as you say, who are thus raised above the earth. They must be brought into the banqueting-house, and have His banner of love displayed over them. How the mind of the saints gets uplifted sometimes, so that they travel beyond Jordan, and have to do with the celestial and eternal world: as it was with the dear Apostle, when he was caught up into the third heaven. Your ministry, dear sir, has often led my mind beyond Jordan. O what sweet foretastes I have had of the joys to come in musing on my heavenly home, when I could confidently say, "There I shall shortly be. There I shall dwell for ever." I know the christian will have hosts of trials to pass through; but O to know that we shall arrive safe at last. This will bear the spirits up, and make the soul sing even in the midst of trouble. Yes, dear Sir; and when we come to encounter the last enemy—death—with heaven full in view, we can say: "O death, where is thy sting? O grave, where is thy victory?" My soul longs for His appearing, and I can often say, "Come, Lord Jesus; come quickly." O, my dear Sir, this is the crowning blessing of all that we have while here below: to know that we shall be in heaven at the last. This will give "joy unspeakable and full of glory." Of all the people they are the happiest on earth who can triumph in Christ Jesus, and are longing for His appearing, and are even crying: "Come, Lord Jesus; come quickly, and take me to Thyself." But even these, the happiest, have not always their sky without a cloud. But O when He breaks away the thick clouds and lets us behold the glories, how they dispel the gloom and gild even the shades of death. O how dazzling

is the city of God, of which such glorious things are spoken. O how it makes one long to drop this mortal body.

Now, my dear Sir, may the dear Lord bless your labours of love; and when they are ended here, may you hear that welcome voice, say: "Well done, good and faithful servant." And may He send an angelic convoy to bear your spirit home. Remember us in your prayers, and believe me to remain, Yours sincerely.

S. M.

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### THE BURNING OF A ROMISH CONVENT.

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The following shocking particulars have reached this country from America.

New York, Monday, Jan. 7th.

Harrowing accounts are published of the burning of a convent at Belleville, Illinois, on Saturday night. The convent was an educational institution, conducted by a Roman Catholic sisterhood. It was a four-story brick building, and the third floor was used as a dormitory. About seventy-five persons were in the building asleep in the dormitory when the fire was discovered. It had commenced in the basement, and had already penetrated the building before the alarm was given. When the occupants of the dormitory attempted to escape they found the doors locked and the key not to be found. The firemen tried to batter down the doors in vain, and were driven away by the flames. The inmates only escape was through the windows, fifty feet from the ground. There were no ladders attainable. Many jumped and were killed by the fall. Others were dreadfully mangled. The flames spread rapidly and soon shut off all escape. The walls fell in, burying all the remaining inmates. The death list is placed at 30. Thirteen bodies have been recovered. The weather was intensely cold, the thermometer being twenty-seven degrees below zero, and seriously retarded the work of the firemen.

An eye-witness says it was the most terribly appalling sight he ever witnessed. Great sheets of flame enveloped the entire structure, and the crackling and roaring of the fire, combined with shrieks of frantic women and children trying to escape, and the shouts of the firemen, and the lamentations of the townspeople looking helplessly on, produced an uproar utterly indescribable. At the windows of the burning building, girls, dressed in their nightclothes only, and crazed with terror, shrieked piteously for help, while all human assistance seemed impossible. The streets around were thronged with people anguish-stricken by the horrible scene. One teacher jumped on the pavement and was killed almost instantly. Another climbed out of the window to the portico and clung there crying piteously for help, till the flames compelled her to loose her hold, when she fell 50 feet, striking on the ice-covered steps. She was picked up lifeless. When the ruins were searched the Mother Superior's body was found with those of the children grouped about her, one of the little one's arm being round her

neck. She evidently had been making heroic efforts to save them, and was partly downstairs when escape was cut off by the flames. Many bodies were burned beyond recognition. There were other groups of three and four, as if they had huddled together against the flames.

Throughout to-day the scenes about the ruins are said to have been harrowing beyond description. The entire population of Belleville gathered there, with many anxious friends of the victims from the surrounding villages. Many of the pupils lived in towns near, and their relatives are now seeking their bodies. Whenever a body is found the attempts at recognition are most distressing. A requiem mass was celebrated this morning, when thirteen of the bodies recovered were buried.

What must occur to every thoughtful Protestant in reading such an awful account is : Why were all the doors of the sleeping apartments locked from the *outside* ? and why were they so secure that not even the *firemen* could batter them down ? Why also, seeing fires are common to all edifices, should the dormitory be *fifty feet* above the level of the ground ? Was it one of those well-known, yet by so many madly discredited tricks of Rome, to prevent any of the inmates who might be anxious to escape from doing so ? We do not doubt this was the cause. When will the time arrive when this secret system of a politico-religious character shall cease to blind and corrupt the rulers of all nations ? When shall we see the fast multiplying monastic and conventional institutions in our own country and America subjected to proper inspection ? *Tempus erit*. Yes : in spite of all the present base betrayal of Protestantism at home and abroad the time will come when this necessary work shall be accomplished : and it will end in their abolition for ever. The exalted Saviour is pledged to "break in pieces the oppressor," and never has His Church endured any "oppression" so deadly and persistent as that of Rome, the "Mother of Harlots, and abominations of the earth."

Since writing the above we came across the following letter sent to the same newspaper and headed.

#### BURIED IN A BACK-GARDEN.

SIR,—That such could be the case in this year of grace 1884 seems almost impossible, and yet actually took place on Tuesday, the 8th inst., at the Franciscan Convent, Portobello-road, Notting-hill. About 11 a.m. on that day the procession left the garden door of the convent, crossed to the opposite side, and the interment was made within fifty yards of a row of twelve houses letting at £60 per annum. The convent is one side of an irregular square, and houses of a kind stated above form the other three sides of the square. To my enquiry at the convent as to whether they have the right of private interment, I was informed that the Lady Superior holds a document giving such right from Sir George Grey. At that time, some twenty years ago, the convent

was an isolated building, but since that time a closely-built neighbourhood has sprung up, and as a matter of public health such a right (if existent) should be abolished. It may be the first interment that has taken place, but the nuns were young when the convent was founded, and now it is to be expected in the course of nature that deaths will be more frequent. No kind of cemetery has been made, no idea of such a use of the convent garden was suspected till the burial took place.—Trusting the ventilation of the subject will cause the matter to be looked into, and in future not repeated, I am, Sir, yours truly, SURPRISED.—Jan. 12.

[The thoughtful reader will see the probability of something more than impropriety in such a thing being tolerated. THE EDITOR.]

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### THE LATE MISS HANNAH BLAKE.

HER LETTERS.

[*Concluded from page 24.*]

“Forest, Snaresbrook, E.,

“Feb. 14th, 1879.

“My dear Miss,—Your letter did not reach Pentonville until after I had left; but was forwarded to me here. I am become very idle as regards writing: not to be wondered at perhaps at the age of 75. Powers fail. Goodness and mercy have followed me since we parted, and I ought to be ever ready to mention the loving-kindness of the Lord. I have been so lovingly cared for: passing from the fireside to a warm bedroom with many luxuries, that I have had little experience of the winter, except seeing the snow lie on the ground, week after week. As my friend and I cannot face the cold, we did not venture out, and not being exposed has contributed, I think (under God’s kind providence), to keep us in health. \* \* \* \* \*

“I have thought of you, and pictured you sometimes on the Sabbath evening, in your accustomed place, taking in spiritual food, to help you through the week. I have had no such opportunities; but the Chief Shepherd—blessed be His name!—has made me lie down in green pastures, and led me beside the still waters. I have enjoyed sweet peace in meditating on His wondrous ways and works, and the Epistle to the Philippians has been indeed a green pasture, affording me many a meal, as the blessed Spirit brought first one portion and then another prominently before me. He is God: and marvellous are His teachings from the Holy Word. O, that it may dwell in us more and more richly; not only informing the judgment, but influencing the daily walk and conversation, and moulding the whole being: ‘Let this mind be in you which was also in Christ Jesus.’ We have need to look well to the Rock on which

we stand, for trouble seems hastening on. \* \* \* He is all-sufficient; and knowing that from past experience may we be enabled to feel, as well as say, with the psalmist: 'What time I am afraid, I will trust in Thee;'—in Thee, Thou dear Redeemer and Saviour of Thy people.

"I shall probably be home in the first week in March. Grace unto you, and peace be multiplied. With love,

"Very truly yours,

"H. BLAKE."

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"Sept. 2nd, 1879.

"My dear Miss,—I received your letter yesterday morning. Our esteemed Pastor\* continued very low all last week until after dinner on Saturday, when he rallied a little, and appeared more like himself than he has since the attack. Since then, he has remained about the same with an occasional fit of restlessness. The doctors still pronounce him to be in a most precarious state; it has evidently been a very severe shock to the system. The Lord only knows the event. May He graciously hear the prayers of His people. At the meeting last evening, Mr. E. prayed so simply, yet earnestly, and I thought hopefully, that I felt cheered, and walked home singing in my heart the concluding verse:

'Let us trust Thee evermore:  
Every moment on Thee call,  
For new life, new will, new power,  
Let us trust Thee, Lord, for all,' &c.

"Mr. P. officiated on Sunday, much to the satisfaction of many experienced in the Christian life. The texts were—Ps. lxvi. 9, and Acts xvii. 18. His testimony was sound and clear. We are a favoured people to have supplies so excellently taught. I have had influenza cold. Hope I may be spared from a cough. I walk out when the sun shines. That cheering luminary has come at last. I trust, dear, you are enjoying His beams and the beautiful sea at the same time, and deriving benefit from both. New life seems infused into everyone. If such be the effect of Nature's sun, need one wonder, when the glorious Sun of Righteousness arises with healing in His wings, that every sin-sick soul hails Him as the chiefest among ten thousand, and the altogether lovely. Hope you feel God's presence in your little chapel, then it becomes a Bethel.

"Very truly yours,

"H. BLAKE."

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"Sunday Night, Oct. 26th, 1879.

"My dear Miss,—Your non-appearance (at chapel) makes me

\* The late Mrs E. Vinall.

fear that you are still suffering ; if so, may the Lord give you a large measure of grace to enable you to bear what He has been pleased to lay upon you. He is all-sufficient ; but the trials He appoints are not for the present 'joyous, but grievous.' Watch, dear, for the 'afterwards' and see what 'peaceable fruits of righteousness' may be the results. \* \* \* \*

"I am grieved that I can give no good report of our esteemed Pastor. He varies a little, but no permanent amendment—not able to see anyone as yet. Poor Mrs V. is much worn and troubled. Most people think he will never preach again ; but I 'hope against hope : ' for there is nothing too hard for the Lord of Hosts. But all is dark at present. \* \* \* \*

"Now, good-night, may we both sleep in peace under the shadow of His wings. With love,

"Yours very truly,

"H. BLAKE."

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"123B, Pentonville Road,

"March 29th, 1881.

My dear Miss,—I shall be pleased to see you next Sabbath, as usual, if convenient and agreeable ; but do not trouble about my return from Regent Street, as I have for the present a body-guard, in the form of two young relatives, who say they like to accompany me, and whom I am but too pleased to draw from the "High Church," and bring within the sound of God's truth, hoping that in His Own best time He will cause some word to sink into their hearts. O, He is so gracious ! I have recently had a letter from my loved niece, far off, telling me that the Lord has called her 'out of darkness into His marvellous light,' and hoping she will endure to the end. As she travels onward, she will learn more of the faithfulness of Jehovah, and that He will never forsake the work of His Own hands. Daily I experience His lovingkindness, and was constrained to say many times yesterday : 'Who is a God like unto Thee ?'

"Yours truly,

"H. BLAKE."

[The following has reference to my ministry, and which I feel at liberty to insert.

W. S.]

"August 28th, 1881.

"My dear Miss,—Just a line to thank you for your letter, and to express a hope that the present bright weather may continue, and you derive much benefit from rest and from sea-breezes. I shall think of you as seated on the beach when the sun shines. I

regret your lost visit to the East last Sabbath ; but trust the change of air and scene will do the dear old lady good, and others beside in a higher sense ; for she will be sure (through grace) to testify of the Lord and Master wherever she goes. \* \* \*

"The text this morning was Lam. iii. 58-59. 1st, the prophet's position and plea. 2nd, the work of Christ to redeem. 3rd, the ground on which to plead : 'Thou hast seen my wrong.' And setting forth the wrong in ourselves, as well as to ourselves, it was very scriptural and encouraging.

"Last Sabbath, we had two sweet sermons. Morning : Judges vi. 38, when the heavenly dew accompanied the word. In the evening,—John iv. 4 : when the Holy Spirit blessed the testimony, and made one long to be like little children clinging to the hand of the Father for safety, and seeking to go only where He leads. Our Pastor is certainly blessedly instructed, yet kept humble ; made faithful in word and doctrine, yet tender and encouraging. His Master is love as well as truth, and has imparted some of His matchless grace to His servant. May He shortly manifest His lovingkindness by adding very many to show forth His glory and sing His praise in Regent Street. My cousin joins me in kind love and good wishes. May the presence of the Lord go with you.

"Yours truly,

"H. BLAKE."

Her friend writes thus, concerning the following : "This letter," of May 23rd, I greatly value. I was then passing through a fiery trial in which I experienced great sympathy from Miss B. On the morning of May 22nd, I was awoken by the words, as if distinctly whispered in my ear : "Be still, and know that I am God."

"12, Myddelton Square, E.C.

"May 23rd, 1882.

"My dear Miss,—I thank you very much for sending me the good tidings of our heavenly Father's loving-kindness and tender mercy. It was surely the voice of His blessed Spirit that spoke to your heart, and bestowed a 'peace' that 'passeth all understanding' in the place of preceding restlessness. He has let you feel the workings of human nature, and now He is going to display the riches of His grace. 'We have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.' He has been watching the conflict, and that it should not exceed what you are able to bear, He has sent His powerful voice :—'Thus far, and no farther.' 'The voice of the Lord is upon the waters.' The words which awoke you are in Ps. xli. which contains much that is gracious and cheering. You

have manifestly the Lord on your side, so need not fear. Bless Him for His gracious message. Tell Him you wish to 'be still' and leave all in His hands, but are too weak in yourself. Throw yourself upon Him, to work in you and for you, that your sayings and goings may testify that you are His child, His redeemed, His, now and for ever. He is a faithful God, and will assuredly fulfil all He has promised. I have blessed Him for this token of love to you, and as I have mourned with and for you, so now I rejoice with you. And it is a safe rejoicing; for it is in the Lord. What a mercy not to be in league with those who are walking in 'slippery places.' \* \*

"Very truly yours,

"H. BLAKE."

[Miss Blake often expressed a hope that her last illness might be brief, and this the Lord kindly granted, she only keeping to her bed a day or two before departure, and during that period among many very sweet expressions she said to a friend who called, "What a mercy to be ready when the time comes!" She was graciously spared much affliction of soul from the power of the enemy, falling asleep in cheerful prospect of the glory awaiting her.—Aug. 29th, 1883. Aged 80 years.

Her declining days and increased feebleness were graciously met by her covenant God in providing a faithful and devoted attendant in the person of her dear friend and relative, Miss C.

Amongst her papers was found the following brief note addressed to me, and bearing date a year previous:

"My esteemed Pastor,—As an old member of Regent Street, you may speak of me when I am gone. Let your text be 'Worthy is the Lamb!' Exalt Him Who, with those words, gave me a foretaste of the Heaven where I hope soon to be. May you experience the same.

"Faithfully yours,

"HANNAH BLAKE."

This wish we endeavoured to fulfil on the Lord's day succeeding her burial, and it was full of comfort to some then present. God the Holy Ghost grant that this simple relation of His work in His child, may be useful to quicken the hearts of your spiritual readers Godward, is the desire of a weak but devoted servant in Zion's warfare.

W. SINDEN.]

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To be convinced of sin by the Spirit, will lead to despair of *self*. To be convinced of Righteousness, as wrought out by Christ, will lead to confiding trust. And to be convinced of Judgment will persuade the soul of its ultimate victory over the accusing devil, as judged and condemned.



## THE LATE MR. C. NORRIS.

Hoxton, N., Jan. 2, 1884.

My dear Brother in Him Who is the First and the Last, the Beginning and the Ending, saith the Lord,—Grace, mercy, and peace be multiplied abundantly unto you this year also.



DID not expect to see my note to you respecting Mr. Norris appear in your excellent magazine; but it is well, as a friend called at my house and left a sovereign for the benefit of the widow. As I was not at home, I do not know who the kind friend is; but he has my warmest thanks, as he will also the thanks of the widow and family. I have forwarded it per P.O.O. to Mr. J. Jull, pastor of Eden Chapel, Cambridge, who has kindly undertaken to administer the fund raised on behalf of the widow, and which he is doing.

I was at Cambridge again, Dec. 23rd, and would have called to see her, but as two christian friends had previously called, and were not permitted an interview, on account of her extreme mental and physical weakness, I thought it would be in vain. I heard the injured son is slowly recovering.

Respecting the spiritual state of Mr. Norris previous to his death, the enclosed brief note which he sent to me, and which I think is the last he could have written, as he became unconscious shortly afterwards, will give you some idea. The dear man was greatly tried with many years of affliction in his family; his own health was failing, and the addition of a fresh cold quite prostrated him. Under these circumstances he was looking for the "afterwards," and in the exercise of living faith watching the hand of the Lord toward him. Afflictions of themselves, however severe, will not accomplish this; but under the sanctifying influence of the ever-blessed Spirit the soul is humbled and caused to watch unto prayer.

In the case of the departed, the fulness of the promised blessing was granted: "He shall enter into peace." So the Lord is pleased to deal graciously with His children; to give to His beloved ones sleep, and end for them the days of sorrow and tribulation.

Accept my Christian love.

I am, yours truly,

F. PEPPER.

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Thorpe Villas, Cavendish-road, Cambridge,  
Oct. 25, 1883.

My dear Friend,—I was very sorry I was not at home when you called. I missed the train, and had to wait three hours for another. Mrs. Norris has been in bed nearly a month, suffering from inflam-

mation of both lungs and bronchitis. It has left her in extreme weakness. My son's progress is very slow. What the future may be I am unable to say.

This afflictive dispensation has been very painful. I hope the designed end and use for which it has been sent may be proved by us. I am looking for the "afterwards—the peaceable fruits of righteousness," and true holiness, "to them who are exercised thereby."

You must excuse more this time, as I have been in bed for two days, suffering from a severe cold. With kind regards.

Yours, I trust, in Him,

Mr. F. Pepper.

C. NORRIS.

### "THY WILL BE DONE."

*Thy way, O Lord, I know is best,  
And yet I backward start;  
O come and give my spirit rest  
And still this troubled heart.*

*Thy purpose stands for ever sure:  
Should all below give way,  
Thy word eternal shall endure  
A long and endless day.*

*And every step for me is planned,  
And every trial known,  
And ordered by a Father's hand,  
Who gently leads His Own.*

*Should creatures frown, if Thou dost smile*

*It little matters then;  
It is but for a little while,  
And creatures are but men.*

*Yes, but as grass, that's soon cut down,  
And gone from earth away;  
Then if they smile, or if they frown,  
It is but for a day.*

Jan. 1884.

*My times, I know, are in Thy hand,  
Whatever they may be;  
And much I cannot understand  
Is working good for me.*

*With blinded eyes and feeble sense,  
I try Thy ways to scan,  
And judge the God of Providence  
According to my plan.*

*I know thou still art King above,  
And hear'st my feeble cry,  
But while "Thine eyes behold" (in love)  
Oh how Thine eyelids try."*

*Yet though the waves may dash and roar,*

*And threaten danger too;  
Held by Thine hand they do no more,  
Than wait Thine "Hitherto."*

*A little while, and then the whole  
Will be revealed in light;  
When Thou unfold'st the mystic scroll,  
And show'st that all was right.*

LYDIA.

### OBITUARY NOTICES.

MR. EDWARD PAGE, minister of the gospel, late of Hastings. On Wednesday, Dec. 26th, we committed the mortal remains of this good man to the earth at the Hastings cemetery, in the presence of a select number of friends; the day being one of the most unfavourable of last year's number. We felt the Lord's presence in officiating, and the firm persuasion that, as our brother in the Lord, he would surely rise again in the resurrection of the just, and with the glorious image of Christ fully impressed upon him. Though for many years we have

known something of him, and once or twice preached for him, and he has also preached to our people on various occasions, and with considerable acceptance, we knew but little of his life-history or experience. He was a very consistent man in his deportment. He might be well described as cheerfully grave, kind and affectionate in manner, never at home at idle talk or evil-speaking; but loving to converse on the savoury topics of the gospel. He was also undoubtedly much favoured in soul, very much after the manner of honest John Franks. His style emulated that of Arthur Triggs in a large measure, while there was sufficient individuality about him to keep him from being a mere copyist. His theme in preaching was Union with Christ, with all the rich benefits of the Father's electing love flowing through it, by the power of the Spirit, to the souls of the Lord's people. To dwell upon self to any extent, in the way of brooding over it, was to him intolerable, though he would deal most tenderly with every sin-burdened and doubting child of God.

It could not be said that there was a great variety in his preaching—he not being a studious man; but there certainly was honesty, sweetness, and power, though his style was not calculated to secure him a numerous auditory; for many said he “went over their heads.” He belonged, in fact, far more to the Hawker than to the Huntingtonian school, and he was a worthy member of it. And although he differed in a few points from our own line of things, we must say we held him in high esteem. For there was a “simplicity and godly sincerity” about him, combined with an earnestness, which showed “Christ in him the hope of glory.” And this was strikingly evinced during the time (six years) he lay on his bed of affliction paralysed. When no other words could be distinctly expressed by his lips, “I know Jesus,” would burst from them, while his countenance became radiant with heavenly joy, and his uplifted finger proclaimed his treasure was in, and with, his glorified Lord and Master. Possibly very few of the Lord's people are as favoured as he was in communion and fellowship with the Father and His Son Jesus Christ: and such as were always speaking of their depravity, and loved to hear the minister dwell exclusively upon it, would never be likely to find oneness of spirit with, or to settle under Mr. Page. He knew and felt the plague of his own heart as deeply as many who say more about it, but only the remedy, “the precious blood of Christ,” constituted his pleasing theme.

Since writing the above, the following brief particulars have been kindly sent us by his brother, Mr. Robert Page.

“Edward Page, the subject of this brief memoir, was a native of Cavendish, in the County of Suffolk. His parents were God-fearing people, and both members of the Baptist Church at Clare, in the same county. There, under the pastorate of the late Mr. Thomas Hodd, he resided with his parents till he had served his apprenticeship. When about eighteen years of age he suddenly left his home and wandered up and down the country for some time. He then returned home for a very short stay. At this time it did not appear that he had any knowledge of himself as a sinner, or any fear of God before his eyes, but was evidently without hope and ‘without God in the world.’

"On again leaving his home, his father accompanied him a few miles on the road, and when about to bid him farewell addressed a few words to him, finishing with this sentence: 'Edward, you are a child of many prayers. I shall now give you up entirely into the hands of the Lord.' These words made some serious impression on his mind, and somewhat arrested him. I have heard him say it was like piercing him through with a dart, being, as he felt, cast off by his parent, and no God to go to. This reflection abode with him only a short time, for the many flattering baits of sin obliterated it from his mind, and he heedlessly rushed on in his state of enmity against God till it pleased Him, in infinite mercy, to call him by His grace, and convince him of sin, of righteousness, and of judgment to come. At this memorable time of his life he was living at Plaistow, in Essex.

"I am sorry that I am not in possession of particulars here of the Lord's dealings with him; however, I remember his steps were directed to Limehouse, and that he became associated with a Mr. F. Birch, whose ministry was much blessed to him. I am not able to say how long he continued there, but with deep regret he was obliged to leave, and once more make his way into Suffolk, some distance from his native village. When he became a little settled down he soon became acquainted with a few of the Lord's people, who felt impressed that the Lord had given him ability to speak in His name. By their request he occasionally addressed them with great acceptance. But again he must 'prepare his staff for removing.' So back again to London he made his way, where subsequently he found a more abiding rest at Zion Chapel, Waterloo-road, London, under the late A. Triggs, whose ministry was his soul's rejoicing. After good Arthur's death, the Lord was pleased to instruct him to tell to others those things of a precious Jesus Christ, which had been revealed to him. Doors were opened at different places for him, where his testimony was much blessed; and this brings me to when the Lord directed him to Earl-street, London-road, where he laboured about eight years."

The following has also been transmitted by an old friend:—

Dear Sir,—What I can say goes very little farther than I have heard from himself. In the country he began as a smith, and continued to work in various branches of his trade down to the last few years of his stay in London. The concluding years of his labours were for the "London Omnibus Company," as spring smith, very heavy work, and as he advanced in years he could not make full time. When he commenced preaching it was to a few in cottages in the country, where, I cannot gather, but many years ago, till he went to Hastings, he held his meetings at Mr. Young's cottage, Buckhurst Hill, where a few who loved the truth gathered to hear him; from 20 to 30, and even 40, on fine evenings came from a little distance. He seemed at home in such gatherings. I heard him many times there, although he supplied at many places. To use his own words, "the Lord closed my mouth for about six years, and now He has opened it again, bless His dear name. I hope He will never close it again while I am in this lower scene." This I have heard him repeat many times. He was a man who read little beside the Word of God. I have read to him at times portions of J. Hervey's *Theron* and *Aspasio*, Luther and the Reformation,

sermons of J. West, Watts Wilkinson, J. Irons, The History of Grove Chapel, and sometimes a little of Newton, Romaine and others. I knew his last wife from a child, and gave her away at her wedding, at her request. From personal knowledge I can say his subjects were given to him by the Lord to speak from. A text struck him very forcibly in such a light, he could not help searching its connection prayerfully, and from his deductions from the same no one could move him. Being in his company sometimes when friends did not see quite the same, he would say: "Well, wait: I did not see it in the light I now see it. The Lord may open it to you; be still, wait His leisure; He will not be in a hurry." I met him one morning, and he was a little depressed. I asked about his lodger, who was very ill with small pox. His reply was, "Very ill, and the Lord has not shown me that he shall recover:" and he did not recover. He used to hear Mr. A. Triggs, Waterloo Bridge Road, and Mr. Wilcockson, at Kentish Town. Before going to Hastings he built me a green-house and a tool-shed, and used to stop to tea, and sometimes spend the evening, and his wife would come and fetch him home. My wife was very fond of his company.

Yours most respectfully,

JOSEPH BRAY.

[We have in addition received the appended note.]

Jan. 3rd, 1884.

My dear friend,—I see that our brother Page has, after six years' suffering, left this world for a better. He and his family were known to us and some portions of my family for many years, when we worshipped in Crosby-row, where Arthur Triggs last preached. Mrs. Harvey, who has attended to our brother, has devoted herself to him, and I fear, from a conversation we had when last at Hastings, she had entrenched upon her own money, and so is living upon the principal. I know Mr. Bradbury's people and yourself have been most kind to them. If you could learn her circumstances I should be glad (quite at your leisure), as I shall be very pleased to send her a trifle if you thought it desirable to do so, but all things require discretion.

We quite rejoiced when we saw his death, knowing he is better off. The dear old man and I have had seasons of rejoicing over Kent's hymns, which we at Crosby-row used to delight in singing: for when so favoured, we delighted in the "shalls" and "wills" and ancient settlements of Jehovah, and could say—

"All is settled!

And my soul approves it well."

No change can take place in Him.

"Immutably the same it flows  
From one eternal source."

"In every state secure,  
Kept as Jehovah's eye;  
'Tis well with them while life endure,  
And well when called to die."

So that come what may, "all things work together for good."

With our united Christian love and regards to you and yours, and best wishes for the new year,

Lee.

I remain, yours sincerely,  
G. A. N.

Of the settlement of Mr. Page at Hastings we shall say little. He found a few stable friends there, but some misapprehension or other arose relative to something he said in the pulpit which produced a division of feeling. Be this as it may, all must admit that he never from the pulpit assailed with rancorous language those who differed from him, and soon, as is well known, he was afflicted with paralysis to rise no more from the bed of affliction.

How marvellously he was sustained, how kindly provided for and ministered unto, may be named to the glory of his covenant-keeping God. Foremost among those who of their substance communicated to him must be mentioned some of the friends at Grove Chapel, to whose pastor, Mr. T. Bradbury, Mr. Page was devotedly attached: nor did his Hastings friends allow him to want any needful thing: Mr. and Mrs. G. Meadows in particular being very attached to his ministry, and often sending him some token of remembrance. Nor must the kindness of Mr. Mortar, in visiting and reading to him every possible Saturday evening, and who also attended his funeral, be passed over.

Mrs. Page, it is well-known, died while waiting upon him, and her place was taken by her aged mother (over 80) who up to the last was devoted in her attention to his wants. Nor must we fail to note one remarkable circumstance. The same night as he died, although he had not been able for years to utter the words, he loudly and distinctly said, "Good night!" ere he passed away to everlasting day. He departed this life, December 19th, 1893, aged 78 years; and the suitable words on his funeral card convey, without doubt, the truth as it pertains to him and his estate: "Chosen in Christ Jesus *before* time; saved and cleansed by His precious blood *in* time: and now with Him in Eternal Glory."

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JAMES BUCKINGHAM, late of 80, Mount Street, Grosvenor Square, departed to be with his Lord, Dec. 13, 1893. Aged 72.—Dear Sir,—The above was a very old friend of the late Mr. Page, and also an assistant of his at Earl Street Chapel, from his first entrance into that house of God. It was there I first saw or heard Mr. Page. Like myself, he went in, thinking to hear Mr. Franks, but the Lord had otherwise arranged. After reading God's word, and singing two hymns, it was thought to close the service with prayer, when Mr. Buckingham intimated that his friend Mr. Page, if asked, would speak to the waiting ones. He did, and those present were blest; for he spoke with power. Some to this day think of that evening; there was unction, savour, and power felt in living souls. "He shall feed His flock like a shepherd," was his theme. From his being settled in that chapel Mr. B. acted as his deacon, until he left, and on week evenings gave out the hymns and led the singing. One of his favourite hymns was Stocker's, "Thy mercy, my God, is the theme of my song." He sang it very often. To my mind it was the sentiment of his very soul, and gives the history of his spiritual life down to his last days. He

had been at my house very lately, and I had visited him also at his lodgings. The last time was a few days before he was taken home, having a few shillings for his assistance, and one of the deacons at the Grove also authorizing me to give him something. He was very weak, but sitting by the fire in his night-dress. With a little exertion, he let me know the Lord was dealing very mercifully with him. His soul was so blest that he expected and hoped that his end was near; that His loving manner with him, and the precious views of Himself imprest him with the fact his time was near. He spoke of himself as most vile, and of God's love as most great. His mind expanded with it in a way I had never before seen in him. He was quite overpowered, he wept, he rejoiced. I left him with a feeling I cannot describe. It was not like his usual manner; seldom was he very joyful, yet none, if living children, could be long in his company but fire seemed stirred, and he would speak of something of the love to vile sinners, and of great pardon, which proved where he was.

When I went again he was with the Lord of the "Pilgrims," from the bounty of whose funds just before he was seeking assistance, or others for him.

Yours in Christ,

JOSEPH BRAY.

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MISS LYDIA LUTZ.—This excellent and deeply taught Christian passed away on Wednesday, Jan. 2nd. For over thirty years we have known her to more or less extent, and always as one most decided for "the truth as it is in Jesus." We were fellow-members under the pastorate of the late Mr. Richard Luckin, at Woodbridge Street Chapel, Clerkenwell, London. She was likewise a teacher in the Sabbath School, yet thoroughly "Huntingtonian" in her views. Of her personal experience prior to the revelation of Christ to her soul we cannot speak, but there was always great quietude and solidity in her manners, and her conversation we understand accorded with her principles. Nothing less than a vital religion would do for her soul. She had truly felt her ruin as a sinner, and the blood and righteousness of Christ, and the everlasting love of a covenant God revealed and applied by the Spirit's power were precious themes with her. We might also speak of her strong personal attachment to our ministry up to the time of her removal, at which period she was, we understand, a member at Regent Street Chapel, City Road, formerly Mr. Abrahams', but now under the pastorate of Mr. W. Sinden, whom she sincerely esteemed, and who buried her.

Being engaged in the arduous occupation of dressmaking for the obtaining of a livelihood, her liberality has surprised us, for she rarely sent us less than £2 yearly for the Fund for poor ministers, and in quite an unostentatious way, namely, as a "Thank-offering for mercies," &c. Eventually she broke down with overwork, and at the urgent solicitation of some person who took an interest in her she entered the London Hospital for temporary repose, as well as medicine and other attention. And there, after only six days, she gradually sank into the sleep which knows no waking till the sounding of the trumpet of God. Her devoted friend, Miss Wing, who visited her, remained to see the last. We understand she was very comfortable in her mind, until she became insensible,

and thus she departed, and was interred at Finchley Cemetery, on the Tuesday following. We hope to be able to set some further particulars of our esteemed sister in the Lord before our readers.

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## Letters by the Household of Faith.

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LETTER BY THORPE SMITH.

The Elms, Sunderland,

July 8th, 1869.

To his aged and dearly beloved friend, John Brown, the chief of sinners sends, once more greeting him in the name of Jesus!—that name which is above every name! to which “every knee shall bow; whether of things in heaven; or things on earth, or things under the earth! and every tongue (sooner or later) shall confess, that Jesus Christ is Lord: to the glory of God the Father!” Some shall confess this to their everlasting confusion (for every eye shall see Him: even those that pierced Him), and some with everlasting joy, who are disposed to “crown Him Lord of all” evermore! To this endless and blissful employment I believe my aged brother is at times looking forward in faith. Nor shall his expectation be cut off; for this is not the work of nature, but the effect of that gracious teaching, promised by Him, Who cannot lie, to all the children given by the Father to His dear Son—the Head, Representative, Redeemer, Saviour, and Husband of His chosen bride: for whom He undertook; for whom He laid aside His glory; whose nature He assumed; whose sins He bore: and by which covenant He submitted to the stroke of Divine justice. The flaming sword, planted originally at the east end of Eden’s garden, to keep every way of approach to the tree of life, at length (when the fulness of the time was come) received its command to awake against the Man—God’s fellow; and smiting His Shepherd made a way for mercy to turn her hand upon His sheep; and by this awful yet wondrous translation, to deliver them from going down into the pit they, by their transgressions, had so justly deserved to sink into for ever! What mind can comprehend a thousandth part of the depth and height of such wisdom as this! Here we are lost in wonder and admiration; and, under the sweet teaching of the Holy Spirit, are enabled to sing, in faith, with Mr. Hart:

“Almighty God, sighed human breath!  
The Lord of life experienced death!  
How it was done we can’t discuss,  
But—



(O wondrous love: matchless grace!)

this we know, 'twas done for us!"

"Sing, O heavens; for the Lord hath done it! shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord (not man; not angels) hath redeemed Jacob, and glorified Himself in Israel." Having redeemed them from destruction by His Own most precious blood, He has (by His Spirit's saving teaching upon our souls) revealed it to us that we are the happy partakers of every blessing He has to bestow. Well might Moses break out and say (in the contemplation of these inestimable blessings): "Happy art thou, O Israel! who is like unto thee; O people, saved by the Lord?" &c. "Truly in vain is salvation looked for from the hills" of creature ability; for from God alone is the salvation of His people.

But I am not always on the mount, my brother; although my pen is just now that of a ready writer. And so it must be when the live coal touches the heart. Then both lips and pen proclaim the riches of sovereign, free, unmerited grace; of mercy and love. No: it is a truth, that "all my springs" are in Another, without Whom I can do nothing; therefore to Him be all the praise.

You know I am no stranger to changes, trials, and the hidings of the face of Him we so love. Night follows day in succession; the day of prosperity and night of adversity are realized by every sheep who enters the fold, and is saved in Christ with an everlasting salvation. Such prove the days of darkness to be many, and experience the fast as well as the feast.

I expect my dear girl is about to pay you and your dear daughter a visit. She is too reserved with me about her own experience, so draw her out if you can. Give my Christian love to all about you, whose hearts have been circumcised to love and long for the appearing of the Son of God, as their own everlasting portion! Poor R. A. B. has lost his second wife—six children by her are left. Mr. Marvin is gone; and his widow paralysed weeks ago. Two more of our friends are taken away from us. Thus the Lord calls His Own children home. O to be found ready, washed in the blood of the Lamb and clothed in His glorious righteousness! What is to be compared to it? This is a very dark part indeed. I expect to leave on the 21st for Lincoln; and to be at Newark, 25th and 27th; Southwell 29th, and home for August (D.V.)

I remain, thine unfeignedly in Jesus,

T. SMITH.

Give my love to your dear girl and mine when you see her.

---

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*N.B.—The \* placed before a day denotes a Prayer Meeting.*

### CHAPELS WITH PASTORS.

|                                                          |                                                                                                      |
|----------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| BIRMINGHAM—Parade Chapel                                 | Mr. WAKEFIELD, Pastor.                                                                               |
| BRIGHTON (Church Street)—<br>Providence.....             | Mr. LAWSON, Pastor. Lord's Days and *Tuesday and Thursday Evening.                                   |
| " West Street .....                                      | Mr. HARBOUR, Pastor. Lord's Days and Tuesdays (E.)                                                   |
| CAMBERWELL—Grove Chapel .....                            | Mr. T. BRADBURY, Pastor. Lord's Days, and Tuesdays and *Fridays (E.)                                 |
| CHESTER—Providence.....                                  | Mr. W. WOODS, Pastor. Lord's Days and Wednesday and *Friday<br>Evenings                              |
| CHIDDINGLY—Little Dicker .....                           | Mr. W. L. COX. Lord's Days and Wednesdays (E.)                                                       |
| EASTBOURNE—Cavendish Pl.<br>(late North St.) Chapel ...  | Mr. A. J. BAXTER, Pastor. Lord's Days and *Tuesday and Thursday<br>Evenings.                         |
| FIVE ASH DOVE .....                                      | Mr. T. MARTIN. Mr. ANSCOMBE every 4th Lord's Day.                                                    |
| HACKNEY—Devonshire Road<br>Trinity Chapel .....          | Mr. J. VAUGHAN, Pastor, Lord's Days and Tuesday and Friday * Evenings                                |
| HAILSHAM (Baptist) .....                                 | Mr. J. NUNN, Pastor. Lord's Days and *Mondays (E.)                                                   |
| KETTERFORD—Port Vale .....                               | Mr. BENSON, Lord's Days and Fridays (E.)                                                             |
| LEICESTER—Salem, Free-<br>school Lane .....              | Mr. R. A. BARBER on Lord's Days and Wednesday Evenings                                               |
| LEWES—Jireh .....                                        | Mr. M. WELLAND, Pastor. Lord's Days, and Tuesday and *Friday<br>Evenings                             |
| LEWISHAM—College Park<br>(Baptist) .....                 | Mr. W. HAZLETON, Pastor. Lord's Days, and *Monday and Thursday<br>Evenings.                          |
| LIVERPOOL -1, Smollett St.<br>Kensington .....           | Mr. B. V. SCOTT. Lord's Days.                                                                        |
| LONDON—(Clerkenwell)—<br>Woodbridge .....                | Mr. G. DAVIS, Pastor. Lord's Days and Tuesdays and *Fridays (E.)                                     |
| " Regent Street, City<br>Road .....                      | Mr. W. SINDEN, Pastor. Lord's Days, and *Tuesday and Thursday<br>Evenings                            |
| " (Staining Lane)—<br>Gresham Street .....               | Mr. J. HEATHER, Pastor. Lord's Days and Wednesdays (E.)                                              |
| " Gillespie Road,<br>Highbury Vale .....                 | Mr. J. WHITTERIDGE. Lord's Days.                                                                     |
| MARGATE—Mount Ephraim<br>Thanet rd. Baptist Chapel ..... | Mr. J. WISE. Lord's Days and Thursday Evenings                                                       |
| NEWARK-UPON-TRENT—Jireh .....                            | Mr. T. MULVEY, Pastor. Lord's Days and Tuesdays (E.)                                                 |
| NORWOOD, LOWER (Elm<br>Grove)—Bethel .....               | Mr. SILVESTER. Lord's Days and Tuesday and *Friday Evenings                                          |
| PECKHAM-RYE—Nunhead<br>Green Baptist Chapel .....        | Mr. J. MEAD, Pastor. Lord's days and Tuesday* and Thursday<br>Evenings                               |
| PLUMPTON—Jireh .....                                     | Mr. C. VERRALL.                                                                                      |
| RENGATE (Mead Vale)—Jireh... ..                          | Mr. CALVIN MARTIN, Pastor. Lord's Days and Wednesdays (E.)                                           |
| RENDORNE (Dorset) Providence .....                       | Mr. J. PERROTT. Lord's Days.                                                                         |
| STAFFIELD, ST. Hayward's H .....                         | Mr. KNIGHT, Pastor                                                                                   |
| TORRIDGE—Emanuel .....                                   | Mr. ROW, Pastor, each Lord's Day (except the 3rd and 4th in the month)<br>each 4th, Mr. CHRIS. SHARP |
| WARRINGTON .....                                         | Mr. WINSLOW, Pastor. Lord's Days.                                                                    |
| WARRINGTON—Magdalen .....                                | Mr. C. HUTCHINSON, Pastor. Lord's Days.                                                              |
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| WIDEN—Bethel .....                                       | Mr. J. ADCOCK. Lord's Days                                                                           |
| WIDEN—Bethel .....                                       |                                                                                                      |

## CHAPELS WITH SUPPLIES.

|                                                   |                                                                                                                                                                                                                            |
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| BEDFORD—Zion .....                                | Services on Lord's Days                                                                                                                                                                                                    |
| BEDWORTH—Esra .....                               | Services on Lord's Days                                                                                                                                                                                                    |
| BOLNEY .....                                      | 10th (M. & A.) Mr. WHITBOURN                                                                                                                                                                                               |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM every Lord's-day at 11 and 7.                                                                                                                                      |
| BRIGHTON—Egremont Lodge...                        | 13th, Mr. LAWSON                                                                                                                                                                                                           |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 3rd, Mr. CORNWELL; 6th, Mr. WILKINS; 13th, Mr. SILVESTER; 20th, Mr. DAVIS; 24th, Mr. STRINGER; 27th, Mr. BRADBURY                                                                                                          |
| CAMBERWELL PARK—Esra D'Eynsford Road .....        | Lord's Days and Wednesday Evenings                                                                                                                                                                                         |
| CHIDDINGFOLD—Providence .....                     | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                                                                                                                                 |
| COWFOLD .....                                     | 10th (E.), Mr. WHITBOURN                                                                                                                                                                                                   |
| DORKING—Public Hall .....                         | 3rd, Mr. BUYSSE; 10th, Mr. HOUSE; 17th, Mr. DENSHAM; 24th, Mr. JENNER                                                                                                                                                      |
| FAVERSHAM—Assembly Rooms .....                    | 1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN                                                                                                                             |
| GRANTHAM—Calvinist Chapel Castlegate .....        | Service on Lord's Days.                                                                                                                                                                                                    |
| HADLOW DOWN .....                                 | Mr. WHITTLE 4th Lord's Day                                                                                                                                                                                                 |
| HASTINGS—The Tabernacle, Cambridge Road .....     | 3rd, Mr. BOTTEN; 7th, Mr. WELLAND; 10th, Mr. SHARP; 14th, Mr. NUNN; 17th, Mr. BOTTEN; 21st, Mr. SMITH; 24th, Mr. JONES; 28th, Mr. MOCKFORD                                                                                 |
| HORNSEY RISE—Aged Pilgrims' Asylum .....          | 3rd, Mr. W. H. TAYLOR; 6th, Mr. W. J. STYLES; 10th, Mr. E. L. STYLES; 11th, Mr. F. MARSHALL; 15th, Mr. ASHDOWN; 17th, Mr. BOULTON; 19th, Mr. W. H. EVANS; 20th, lecture—Rev. JOHN BROWN; 24th, Mr. DEARSLAY; 26th, Mr. BOX |
| HORSHAM .....                                     | 10th and 24th, Mr. ANSCOMBE                                                                                                                                                                                                |
| LITTLEPORT .....                                  | Service on Lord's Days                                                                                                                                                                                                     |
| LONDON—Bloomsbury Chapel (Commercial Road) .....  | 3rd, Mr. HEAD; 7th, 17th and 28th, Mr. PEPPER; 10th, Mr. WHITTLE; 14th, Mr. BRAZLEY; 21st, Mr. VAUGHAN; 24th, Mr. GREW                                                                                                     |
| MAIDSTONE .....                                   | Every 4th Lord's Day, Mr. ROW                                                                                                                                                                                              |
| MANCHESTER .....                                  | Religious Institute, 100, Corporation Street.—Service on Thursday Evenings—7th, Mr. MERRYWEATHER; 14th, Mr. A. J. BAXTER; 21st, Mr. BRADBURY; 28th, Mr. J. BATTERSBY                                                       |
| MIDHURST .....                                    | 17th, Mr. ANSCOMBE; 24th, Mr. WHITBOURN                                                                                                                                                                                    |
| PETWORTH—Ebenezer .....                           | 10th, Mr. ALLEN; 17th, Mr. PESKETT; 24th, Mr. WHITE                                                                                                                                                                        |
| RAMSGATE—Albert Room, Albert St. West Cliff ..... | Lord's Days, Mr. ADAMS                                                                                                                                                                                                     |
| RICHMOND—Bethlehem .....                          | 3rd, Mr. PEPPER; 10th, Mr. GREW; 17th, Mr. JENNER; 24th, Mr. HEAD                                                                                                                                                          |
| RINGMER, near Lewes Rehoboth Chapel .....         | Service on Lord's Days                                                                                                                                                                                                     |
| ROTHERFIELD .....                                 | Every 3rd Lord's Day, Mr. ROWE                                                                                                                                                                                             |
| SALISBURY—Old Gaol Chapel .....                   | Lord's Days (10.30 and 6.30), Mr. C. BRIDER                                                                                                                                                                                |
| STROOD—Zoar .....                                 | Service on Lord's-days                                                                                                                                                                                                     |
| WALWORTH—Surrey Tabernacle .....                  | Service on Lord's Days & Wednesdays (E.)                                                                                                                                                                                   |
| WILTON—Bank Room .....                            | Tuesday Evenings (7.30), Mr. C. BRIDER                                                                                                                                                                                     |
| WISHFORD—Barn .....                               | Lord's Day Afternoons (3), Mr. C. BRIDER                                                                                                                                                                                   |
| WITLEY—Surrey Gardens .....                       | Lord's-day Mornings, Mr. WHITBOURN                                                                                                                                                                                         |

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MARCH, 1884.

THE  
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FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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MAGAZINE SUBSCRIPTIONS.—Received up to Feb. 22nd: Mr. H. Newberry, Mrs. Morris (Leamington), Mr. Huels 8, Miss Ansell, Mr. W. Boorman, Mr. R. B. Benson 2, Mr. Easter 8, Mrs. Turner, Mr. G. Oakshott, Mrs. Evans, Mr. S. Amery, Mr. Royston, Mr. J. Pickering (*per do*, Mrs. C. Smith), Mrs. Letta, Mr. E. Allen, Mr. J. Salloway, Mrs. F. Start 2, Mr. W. Medhurst, Mrs. C. Tinker, Mrs. J. Morris, Mr. C. Vinall.

GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEDDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.—Received, *per Editor*, with thanks, up to Feb. 22nd: Mr. B. F. Meadows, 10s. Mrs. Morris, Leamington, 10s. Miss Morris ditto, 10s. Mr. Newberry, 10s. Mr. C. Martin, 10s. 6d. Miss S. Gilbert, 5s. Mr. T. Riggs, £2 2s. (*per Mr. G. Meadows*, Mr. A. H. Wood, £1 1s.) Mr. H. Barrett, £1 1s. (*per Mr. Welland*, Mr. I. Vinall, 10s. 6d. Mr. Geering, 5s. Mrs. Geering, 5s.) Mr. C. Royston, £1 1s. Mr. J. Salloway, £1 1s. Mr. W. Jeeves, 10s. 6d. Miss L. Lutz (*her dying bequest*), £10. Collection at the Tabernacle, Hastings, after Annual Meeting, £6 16s.

The next Monthly Meeting of the Committee will be held (D.V.) at Jireh Chapel, Lewes, on Monday Evening, March 10th, at 7 o'clock.

LIST OF OFFICERS.—Trustees, Mr. A. J. Baxter, Mr. A. Funnell, and Mr. Joseph Gorringe Hon. Treasurer, Mr. D. Gilbert. Hon. Secretary, Mr. James Worley.

Committee: Messrs. I. Adams, Eastbourne; S. Banfield, Brighton; H. Barrett, Lewes; S. Bastick, Brighton; A. J. Baxter, Eastbourne; A. Funnell, Lewes; I. Funnell, Lewes; D. Gilbert, Eastbourne; John Gorringe, Beddingham; Joseph Gorringe, Eastbourne; T. Lawson, Brighton; T. Martin, Five Ash Down; E. Morris, Lewes; J. Nunn, Brighton; W. Pannett, Lewes; C. Pierpoint, Brighton; A. M. Robinson, Brighton; G. Thatcher, Eastbourne; M. Welland, Lewes; T. Whittle, Croydon; James Worley, Eastbourne.

THE FIFTH ANNUAL MEETING of the "Gospel Advocate" Magazine Fund was held on the 6th ult., at the Tabernacle, Hastings, and was of a very encouraging nature. G. Meadows, Esq., took the chair, and was supported by Messrs. Baxter, Lawson, J. Nunn, Gilbert, Gorringe, Robinson and Worley.

The meeting opened as usual with reading from the Scriptures and prayer.

The Report, as read by the Secretary, and moved for receipt and adoption by Mr. Baxter, seconded by Mr. Lawson, and carried unanimously, showed that during the past five years about £792 had been received, and £632 granted in relieving 157 cases, and at a total outlay not exceeding £20. During the past year £162 had been subscribed, and £152 distributed to the Lord's poor servants or their widows, at a cost of £3 10s.

The following members retired according to rule—namely: Messrs. T. Lawson, E. Morris, T. Martin, J. Nunn, W. Pannett, C. Pierpoint, and A. M. Robinson. These gentlemen were unanimously re-elected, being proposed by the Chairman and seconded by Mr. Gilbert.

Mr. J. Nunn then moved and Mr. Robinson seconded the following resolution (which was carried *nem. con.*): "That this meeting, while acknowledging the Lord's goodness to the Society in the past, hereby pledges itself to do what it can to support it in the future and to increase its usefulness."

The meeting concluded with the Doxology and Benediction, and the collection realised £6 16s.

THE LATE MR. E. PAGE.—Dear Sir,—Will you kindly allow me space in the next issue of the "Advocate" to offer my sincere thanks to the numerous friends, as instruments in the Lord's hand for their kind, liberal, and continued support of my brother, Mr. E. Page, late of Hastings, all through his long and painful affliction?

I feel I should like to thank them individually, but this is by no means practical, as there are so few out of the many persons known to me. I beg, therefore, that they will one and all accept of my warmest and devoted thanks for their great kindness to the helpless, praying that our covenant God may abundantly bless them; reminding them of the words which fell from the immaculate lips of our Lord, "Inasmuch as ye have done it to one of the least of My brethren, ye have done it unto Me." Though, as I have said, I cannot address them singly, I feel it would seem ungrateful if I did not particularize a few of whom I have the pleasure of knowing:—Mr. Thos. Bradbury, and friends of the Grove Chapel, Camberwell, whose kindness have been beyond all thanks. I well remember standing by the bed-side of my late brother nearly five years ago, when Mr. Bradbury put £10 in his hand, telling him it was from his friends in London, to meet the funeral expenses of his wife, who was that day laid in the silent grave, adding, that they had resolved to give him 10s. per week as long as his affliction continued. That announcement was like oil to a sorrowful spirit; it was so to me. That promise has been fully carried out. O that men would praise the Lord for His goodness. I feel also deeply indebted to Mr. Morlar for his assistance and weekly visits up to the last. Mr. Meadows' kindness has also been appreciated, together with that of our good brother, Mr. Norwood. I feel I must add the name of that kind mother in Israel (Mrs. Harvey), whose attention, patience, and kindness have been ever the same, night and day.

for six long years. How conspicuous has the hand of the Lord been from beginning to end! how His promise has been verified in providence as well as in grace, "I will never leave thee nor forsake thee." He has in a marked and marvellous way supplied his every need; He has done it in His Own way, and chosen His Own instruments to do it: thereby His purpose has been carried out, and His end answered. My brother, like a shock of corn fully ripe, is gathered home, just in the way that infinite wisdom had devised. The affliction, though long and painful, was "not in anger, but from His dear covenant love." Hew my soul goes with the sentiment of the poet where he writes:

"The time and means are known to Thee,  
When Thou shalt take Thy children home;  
Their days are fixed in Thy decree,  
And what shall bring them to the tomb!"

May the smiles of your Lord, whom you love, Father, Son, and Spirit, cheer, comfort, strengthen, guide you, and abundantly bless you in the ministry of the word and your editorial work is the earnest prayer of,

Yours very truly,

ROBERT PAGE.

Cavendish, via Sudbury, Suffolk,  
February 9th, 1884.

MRS. HARVEY also desires to return her warm thanks to all the friends who contributed to the sum raised for her temporary help in addition to Mr. Page's funeral expenses.

**EZRA CHAPEL, BEDWORTH.**—We pleaded last month on behalf of this chapel (which was erected through the instrumentality of the late Mr. Joseph Irons), and which has long been burdened with a debt of £150, no less a sum than £300 having been paid in interest for money lent since 1844. We are now pleased to announce that the congregation and their friends have raised £60 and that £11 12s. 6d. has been remitted to us: namely £2 10s. (acknowledged last month), in addition to which we acknowledge the following with thanks: Mr. Biggs £1 1s., "Y" (Lewes) £1, A Friend, L. B. £1, Mr. T. Firminger, £5, Mr. Royston, 10s, A Friend (Grove Chapel) 10s. 6d. We now appeal to all who love the truth and have the means to help in obtaining the remaining £80 due (see letter on cover last month). N.B. Mr. T. Firminger has kindly offered to make his £5, £10 if nine other persons will give the same amount.

**THE TRINITARIAN BIBLE SOCIETY** (for Circulating uncorrupted versions of the Word of God) will hold its **ANNUAL MEETING** at **EASTBOURNE** on **TUESDAY EVENING**, March 4th, at Cavendish Place Chapel. Dr. E. W. Bullinger and Mr. John Daniells will attend as a Deputation.

Chair to be taken at 7.15 p.m.

Collection on behalf of the Society.

**EZRA CHAPEL, BEDWORTH**—A **SERMON** will be preached here (D.V.) by Mr. **BAXTER**, of Eastbourne, on **TUESDAY EVENING**, March 11th. Service to commence at 7 o'clock. Collection to assist in liquidating debt on Chapel.

**AGED PILGRIMS' ASYLUM, HORNSEY RISE.**  
**COURSE OF LECTURES.**

The Committee have the pleasure of announcing that on **WEDNESDAY EVENING**, March 28th, in the Asylum Hall, the Lecturer will be Mr. J. E. **HAZELTON** (Secretary of the Aged Pilgrims' Friends' Society). Subject: "The Writings of the Puritans, and their message for to-day."

Further particulars will be found in the Programmes and Bills.

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W. JACKSON, Secretary.

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## SERVICES IN RECOGNITION OF THE SETTLEMENT OF MR. JOHN MEAD

As PASTOR of the Strict Baptist Church, at Nunhead Green,

**W**ILL be held (D.V.) on TUESDAY, MARCH 25th, 1884, at the  
SURREY TABERNACLE, Wansey Street, Walworth Road,  
Which (for the convenience of friends who have expressed their desire to be present) has been  
kindly lent by the Deacons for the occasion.

The AFTERNOON SERVICE will commence at 3 o'clock, after which Tea will be provided  
at 6d. each.

The EVENING SERVICE will commence at 6.15. Messrs. John Hazelton (of Clerkenwell),  
G. W. Shepherd, Jas. Clark, J. L. Meeres (if health permit), John Bush, and others,  
have kindly promised to take part in the Services.

## ROSELAKE COTTAGE, St. Leonard's-on-Sea.

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**FOLKESTONE FREE AND SOVEREIGN GRACE MISSION.**—Rev.  
J. de Ford, President. Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer.  
Committee—Messrs. Meacher, Whitehouse, Forbes, and Back.—The Committee of the above  
Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by  
our Reformers, the Articles of the Church of England, and the Westminster Confession of  
Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound  
and truthful tracts, free of the prevailing Arminian, Ritualistic and Remish teaching of the  
degenerate days in which we live. It is a time when the creature is exalted above the Creator;  
when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all,  
but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall  
come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Room,  
suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much  
desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay,  
11, the Lees, will thankfully receive and acknowledge any contributions in money, tracts, books,  
sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free  
and Sovereign Grace principles.

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W. H. Saunders, Vicar of St. Silas, Bristol.

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Spurgeon, Taverner (Ely), Vaughan (Hackney), Winters (Waltham Abbey), Witteridge (High-  
bury), Welland (Lewes), Woods (Chichester), Whittle, Whitbourn (Witley), and the late  
Messrs. Blanchard, Dann, Dodge, Fletcher, Hallett, Pert, Parsons, Russell, E. Vinall,  
H. Walker, and S. Welland. Messrs. Russell & Sons invite other Ministers to sit for their  
portraits. *Sittings are free, and some copies presented.*

## ESSAYS ON HART'S HYMNS.—LXIII.

## HYMN 58.

*Pride.*

NBELIEF has usually been described as “THE sin which doth so easily beset” every child of God, Heb. xii. 1. Nor can it be denied that it is one of the greatest magnitude, and is ever seizing upon the soul, like an octopus, with its many powerful feelers, to drag it down into the deeps of misery, if not destruction. We have long since scrutinized Mr. Hart’s view of this monster in his 3rd Hymn :

“If unbelief’s that sin accurst,” &c.

But we are now called to deal with its equal in iniquity, though far more attractive in guise, the insidious evil, Pride.

It is the aim of our poet to unmask this loathsome and pernicious thing. He spares it not. While conceding the sufferings of the Lord’s people to be great from many quarters, and by many agencies, he views this as chief among the adversaries. Those who have the *Dialogues of Devils*, written by honest and sagacious Macgowan, may compare his description of *Fastosus* with the delineation of Pride in this hymn: which, we shall find, was composed for profitable meditation, and not for singing in public worship. But let us hear Mr. Hart :

“Innumerable foes  
Attack the child of God ;  
He feels within the weight of sin,  
A grievous, galling load !” *ver. 1*

Here we have the internal conflict. A conflict which never ceases while the believer remains “in the flesh” of his mortal tabernacle. Pardon he may have received through the application of his Redeemer’s blood to his conscience. The seal of adoption may have been clearly impressed upon his soul. “The *weight* of sin,” as respects its *guilt*, may have thus been wholly removed. But it remains, as to its indwelling, to be “a grievous, galling load” through the lusts which war in the members, and often extorts the cry : “O wretched man that I am ! Who shall deliver me from the body of this death ?” And only faith can give the answer : “I thank God through Jesus Christ our Lord :” while the conclusion of an en-

lightened understanding is: "So then with the mind I myself serve the law of God; but with the flesh the law of sin," Rom. vii. 24-25.

From the *internal* warfare we are led in the hymn before us to *external* trials:

"Temptations too without,  
Of various kinds, assault;  
Sly snares beset his travelling feet,  
And make him often halt." *ver.* 2.

This is the effect of the lot of the Lord's family in this present evil world. None are or can be wholly exempt from tribulation of an outward character; though some are mercifully shielded from those rough winds which blow on others, and those "*snares*" of association and occupation which encircle so many of our fellow-pilgrims, and make them "often halt." For it is not a "strange thing" to find the heirs of life crying with the psalmist: "I am ready to halt, and my sorrow is continually before me," Psa. xxxviii. 17. Nor is anything more gratifying to their carnal enemies; as Jeremiah implies when he says, "all my familiars watched for my *halting*, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him." Chap. xx. 10. All glory to sovereign love and grace! the Keeper of Israel neither slumbers nor sleeps, and the Surety's prayer shall ever prevail, while it asks not for the *untimely* removal of His redeemed from the world, in their being kept from its evil. John xvii. 15. Not all the bands of pleasure, folly and craft shall seduce to final ruin those who are "bought with a price." From every entanglement, and every ensnaring besetment they shall come forth with this tribute of acknowledgment: "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake," Psa. xxiii. 3.

From the world we proceed to the visible church: and what then? Is it *there* the believer finds himself at rest? Is there unbroken concord among its living members? Are all the members manifesting "the same care one for another?" Are there no jars and even quarrels in the family circle? However high the estimate the newly-quickenened soul may form of them, by a superficial glance at those who "name the name of Christ" and gather together for worship in His house, and even commune at His table, a further acquaintance con-

vinces him that after all they carry two natures within, and that when grace is not in operation, the flesh is. And what is the result? He expected to find loving hearts and warm sympathy in all his exercises; and instead of this,

“From sinner and from saint  
He meets with many a blow;”

and to increase his perplexities,

“His own bad heart creates him smart,  
Which only God can know.” *ver. 3.*

Nor will Satan be quiet, but seize every opportunity to assail him on the ground of the slights, or strokes he receives from those to whom he looked as “having the mind of Christ.” The writer well remembers how, like Joseph, he from his brethren was early called to endure much, long ere he experienced any ministerial buffetings. And great was the advantage the devil often took by this means to cast him down. Yet what follows is nevertheless true:

“But though the host of hell,  
Be neither weak nor small,  
One mighty foe deals dangerous woe,  
And hurts beyond them all.” *ver. 4.*

All the effects produced by the infelt knowledge of corruption, the wrongs inflicted by sinners and saints, and the fiery darts of the adversary, as a rule conduce to *abase* the soul before the Lord, and to lead it to apply to Him for that sympathy and help which it utterly fails to receive from the “most upright among men.” Not so, with this other foe. And what is it?

“’Tis pride, accursed pride!  
That spirit by God abhorred!  
Do what we will, it haunts us still,  
And keeps us from the Lord.” *ver. 5.*

From this the soul in its early stages does not usually suffer so much, especially if conviction be deep and the wrath to come be powerfully apprehended. It is rather when a sense of mercy has been granted, and some good measure of “hope through grace” is enjoyed. It is the usual attendant on light upon the Scriptures; ability to discuss and contend for truth; the enlargement of the heart in knowledge, and the opening of the lips in prayer and conversation. It is then

"It blows its poisonous breath,  
And bloats the soul with air;  
The heart uplifts with God's Own gifts,  
And makes e'en grace a snare."

"Grace a snare!" What an ambiguous expression! True, and yet true. For by this "grace" Mr. Hart means those communicated tokens for good and special manifestations of love which the soul has received in the path of experience. And with these must be connected any particular ability with which the child of God is favoured to declare the same. All has been of "GRACE" on the Holy Spirit's part, and real GRACE in the believer's heart: but pride would pervert the whole to self-glorification, unmindful of the words: "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" 1 Cor. iv. 7. And this potent sin is most persistent in following us up.

"Awake, nay, while we sleep;  
In all we think or speak,  
It puffs us glad, torments us sad;  
Its hold we cannot break." *ver. 7.*

A remarkable analysis is here. Our very dreams are infected by it as well as our waking hours; and all the variety of sensations named are experienced, without power to free oneself. And then usually comes some trouble to prick the bubble this sin has raised, and the pride that has been indulged appears to bar the hope of deliverance. This seems to be the next point alluded to:

"In other ills we find  
The hand of heaven not slack;  
Pride only knows to interpose,  
And keep our comforts back." *ver. 8.*

Nor can any gracious souls deny the assertion that follows:

"'Tis hurtful when perceived;  
When not perceived 'tis worse:  
Unseen or seen it lurks within,  
And works by fraud or force." *ver. 9.*

How strangely insidious! Who can really say that in the most hallowed engagement; in the apparently most pure zeal for the glory of God, the accursed principle, Pride, is wholly absent? The private Christian and the public preacher of the word are alike amenable to its leprous infection. For it is only too true that,

“Against its influence pray ;  
 It mingles with the prayer :  
 Against it preach ; it prompts the speech ;  
 Be silent ; still 'tis there.” *ver.* 10.

And does Mr. Hart exclude himself, and merely aim at others ? Not he. Let those who value his incomparable experimental hymns note well his honest acknowledgment :

“This moment when I write,  
 I feel its power within :  
 My heart it draws to seek applause,  
 And mixes all with sin.”\* *ver.* 11.

And where is there a man of God, honoured to speak in his Master's name, or to write anything for His people's welfare, who dare dispute the truth of the above assertions as applying to his own feelings and to the polluting of his motives ? None dare assume exemption. With too many Pride is their characteristic sin. It is visible in their mein : their walk, the glances from their eyes, and their very style of speech betray its ruling power within. It attacks and wounds the best of men, the lowliest hearts and minds. Most appropriately and unctuously therefore succeeds the prayer :

“Thou meek and lowly Lamb !  
 This haughty tyrant kill ;  
 That wounded Thee—though Thou wast free,  
 And grieves Thy Spirit still.” *ver.* 12.

Yes : it wounded Christ, Who “bore” it by *imputation* among all the other “sins in His Own body on the tree ;” though He was free, as the “holy, harmless, undefiled, and separate from sinners,” from its horrid indwelling. Popularity among men, and the most amazing honours put on Him by His Father, never caused His bosom to heave with undue elation, or caused Him to fail to glorify Him, Whose servant, as Mediator, He was. His boldest declarations, His loftiest aspirations, were never tainted by this chief of sins. His very mission, in leaving the bosom of the Father ; in taking upon Him the form of a servant, being made in the likeness of men, and humbling Himself even to the death of the cross (Phil. ii. 6—8.) gave the most deadly blow to this deadly iniquity. Therefore it is meet the prayer should thus proceed :

\*This verse proves the hymn not to be intended for public worship. Nothing would be more absurd than a congregation using such language.

“Our CONDESCENDING God!  
 To Whom else shall we go?  
 Remove our pride, whate’er betide,  
 And lay and keep us low.” *ver.* 13.

Ah! how the flesh starts at these words. How legality opens its lips, and fearfully suggests a stripping and painful ordeal as sure to accrue as an answer to this prayer. Is this inevitably so? Do troubles and sorrows of themselves *humble* the spirit before the Lord,

“And lay and keep us low?”

Not they. Do not devils suffer, and their rebellious pride continue undiminished. And may not a saint be hard as iron beneath affliction’s yoke, and froward under severe discipline? What says the Lord? “I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned; for Thou art the Lord my God.” Jer. xxxi. 18. It was only loving mercy, and the bowels of compassion, that subdued and turned Ephraim, vers. 19, 20: and only the same process can vanquish the heaven-born soul; however much it may please the Lord to afflict. We do not therefore regard this prayer as a supplication for affliction; nor the petition to be laid and kept “low” to mean, to be kept in a state of bondage and fears; for this brings no glory to Christ and His great salvation.

The only way to true humility is by the rich indwelling of the Spirit of Christ, and an experimental knowledge of His sufferings. Hence the concluding words:

“Thy garden is the place,  
 Where pride cannot intrude:  
 For should it dare to enter there,  
 ’Twould soon be drowned in blood.” *ver.* 14.

The profound depths of this allusion baffle all comment. The sacred enclosure of Gethsemane, where the Son of God wrestled with and overthrew the “principalities and powers” of hell with all their wiles, is a place from which (in a mystery) pride is excluded.

The effects of the precious drops from the agonized veins of the dear God-man were so many arrows piercing those infernal foes who make pride their principal weapon; while those life-drops provide

the sure remedy against its evil bane. As the Red Sea's waves rolled over Pharaoh and his host, so does "the blood of the Lamb" over devils and sins, to their destruction and the salvation of an elect Israel. May the Holy Ghost oft lead writer and readers to that garden and that blood, where so glorious a victory was obtained, and whence such grace to conquer is to be derived. For in the dark shadows of that gloomy night, which clouded over the soul of the Divine Substitute, there is nothing to dismay the believer; for the presence of the blood-drops ensures light, joy, and peace, through Him Who conquered there.

THE EDITOR.

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### FRAGMENTS OF DIVINITY.

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#### THE SACRIFICE OF THE WICKED, AND THE PRAYER OF THE UPRIGHT.

*"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight."* Proverbs xv. 8.

ANY sensible sinners have been distressed with this passage of scripture, under strong apprehensions that all their prayers and everything they have attended to in religion, amount to no more than "the sacrifice of the wicked." For the help of such, I will endeavour to draw the line of distinction between the wicked and the upright, and between the sacrifice of the former and the prayer of the latter.

I presume my reader need not be told that the term wicked applies to all human beings that dwell upon the earth; "born in sin and shapen in iniquity." "The law hath concluded all under sin." "The whole world lieth in wickedness." And though there is a manifest difference in men with respect to their propensities and evil practices, still their character is one and the same: they are altogether one mass of wickedness. And the sentence of death is already passed upon them by the great Law-giver; and will most assuredly be executed in strict justice upon them, unless the merciful Lord set them free, by an act of sovereign clemency.

Now it was and is common for wicked men to put on some form of religion. The first we read of was Cain, "who was of that wicked one," and proved it by killing his brother. He came first with his offering: by which it is plain he had some sense of his obligation to his Creator. But his sacrifice was an abomination unto God. His sense of obligation arose from the education he had received from his fallen parents; or else from the clamour of an evil conscience.



These two things urge many wicked men to perform many dry duties of religion. But being dead to God ; never having received God's heavenly gift of faith, they serve in the oldness of the letter. "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts ; and by it he, being dead, yet speaketh." Heb. xi. 4.

Cain was an Arminian, an obstinate free-willer. He paid no respect to God's purposes and institutions : he would not submit to go to Abel for a lamb ; but would rather bring what was his own, the fruit of the earth ; which shewed that he liked his own way better than God's way. His "sacrifice" was "an abomination unto God."

Of the same class, was the elder brother in the parable of the prodigal son,—representing the pharisees in all ages, who are angry with God, because He would not sell them the inheritance, but bestow it freely upon Whom He will. It was the publican who went down to his house justified, and not the pharisee, though the latter did much, and talked largely of what he had done. All doing men are condemned by that covenant under which they live, and in which they trust. "They that are in the flesh cannot please God." God had respect unto Abel and to his offering : but unto Cain and to his offering the Lord had not respect." Why then was Abel accepted and his offering ? because God had respect to him. Why was Cain rejected and his offering ? because God had no respect to him. Divine sovereignty is the primary cause, why one man is taken and another left. "The wicked shall do wickedly, and none of the wicked shall understand." Yet the wicked will reply against God and say, "All these years have I served thee, and Thou never gavest me a kid." Now there is a manifest difference made in His elect by grace and the Holy Ghost. God makes His children upright, and inspires them with the Spirit of grace, and in "the prayer of the upright" are to be noticed the following things:

1. A plain confession before God, that He would be just in sending them to the lowest hell for their own iniquities. Their mouth is stopped from boasting, neither dare they arraign God's sovereignty, nor charge Him with injustice.

2. There are plain tokens of a broken and a contrite heart, which the Lord will not despise. "He will regard the prayer of the destitute, and not despise their prayer."

3. There is a laying hold, at times with a strong hand, of the mercy of the Lord in Christ Jesus. "Jesus, Thou Son of David, have mercy on me." "God be merciful to me a sinner."

4. There is a clear proof in "the prayer of the upright," that none but Jesus can save and help them. "Other lords beside Thee have

had dominion over us ; but by Thee only will we make mention of Thy name :” which clearly shows, that Christ is the soul’s only stay, resting-place, and secure abode. Those prayers that go up to God in the name of Jesus are “ His delight,” and will be sure to meet with acceptance, and bring down answers. “ Whatsoever ye shall ask the Father in My name, He will give it you.” That which makes the prayer of the upright God’s delight, is, that their prayer is produced by Himself, and under the immediate operation of the Holy Ghost ; “ Likewise, the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought.”

We ourselves delight to hear our little ones lisp out what we have taught them ; and so the dear Lord takes pleasure “ in them that fear Him, and in such as hope in His mercy.”

How condescending and how kind the Lord is, to draw nigh unto us, and to bless us, when all helpers fail ! He makes the upright His particular care, and makes them love Him in return. “ The upright love Thee.” An upright soul will have often to complain of the coldness of his love ; but if there was no love to Christ in him, he would not be a subject of such complaints. Put his love to the test, and it would cleave to Christ in the very fires : as the martyr said, “ I cannot dispute for Christ ; but I can die for Him.”

God does not think so meanly of our prayers as we think of them. Those prayers, which are often our burden, are His delight. “ Be careful for nothing ; but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God” ; for “ the prayer of the upright is His delight.”

*The late HENRY FOWLER.*

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## SANCTIFICATION.

*“ Sanctify them through Thy truth : Thy word is truth.”—  
John xvii. 17.*



IN this precious chapter the eye of God-wrought faith sees the Object of its delight, the Father’s righteous Servant, rendering to His God and ours a faithful, ungarnished account of His service. He glorified His Father in every thought of His heart, in every word of His lips, in every act of His life, and thus secured the everlasting salvation, justification, and glorification of all the members of His elect body. In the words before us He prays for sanctification. We will try to consider them thus :

I. Sanctification : “ Sanctify them.”

II. How effected : “ Through Thy truth.”

III. What is truth ? “ Thy word is truth.”

I. Sanctification: What is it? It is the being set apart—laid aside—separated. Throughout God's book we see this to be the meaning of the term. Sanctification and purification are ever distinct, yet ever associated, and never to be divided. We read of God sanctifying the seventh day (Gen. ii. 3.) That is, He set it apart from all other days of the week for His worship and service. Yet the day in itself differed nothing from the rest.

The firstborn in Israel were sanctified to the Lord, yet we cannot say they were purer or better than their younger brethren (Exodus xiii. 2.)

The tabernacle was sanctified to the Lord, with all its utensils and furniture; but the moth and rust have tarnished and corrupted all its earthly glory. It is blessed to know that all in connection with Christ, the antitypical tabernacle, is incorruptible and cannot be defiled, or yield to decay.

Aaron was sanctified as God's high priest, and is the only sinner appearing in the pages of God's blessed word personally honoured with the title of saint (Psalm cvi. 16). "Aaron the saint of the Lord;" yet he was a great sinner, and, because of his folly, was not allowed to enter into the promised land (Exodus xxix. 44).

Our blessed Lord was sanctified by the Father, and set apart by the anointing of the Spirit to His work and ministry, but as the sinless and all-pure One He needed no purification. "He was holy, harmless, undefiled, separate from sinners" (Hebrew vii. 26). Look at His person! "In Him was no sin" (1 John iii. 5). Examine His thoughts! "He knew no sin" (2 Cor. v. 21). Mark well His actions! "He did no sin" (1 Peter ii. 22). Yet He says, "Say ye of Him Whom the Father hath sanctified," &c.?(John x. 36). And again, "For their sakes I sanctify myself" (John xvii. 19). No progressive purification here; but the perfectly pure and spotless Jesus set apart by His Father in the counsel and covenant of peace, in the plan and purpose of grace, to be the Purifier of all His sanctified, or elect people, from their sins. Christ sanctifying Himself is seen in the truth that every thought, word, and act of His was one continuous round of consecration to His Father's will and work, in which His people are purified, perfected, and presented spotless before the face of the Father. See how the people of God are sanctified perfectly *to* God, *in* God, and *by* God.

- I. Sanctified by God the Father (Jude 1.)
- II. Sanctified in Jesus Christ (1 Cor. i. 2).
- III. Sanctified by the Spirit (1 Cor. vi. 11).
- IV. Sanctified by the truth (John xvii. 17).
- V. Sanctified by faith (Acts xxvi. 18).

VI. Sanctified by blood (Heb xiii. 12).

VII. Sanctified wholly (1 Thess. v. 23).

1. *Sanctified by the Father*; that is, elected, selected, picked, chosen, set apart, and distinguished from all others as the objects of the Father's eternal, ineffable affection, to be preserved in Christ, saved by Christ, and brought by Him, their Surety and Head, to eternal glory.

2. *Sanctified in Christ Jesus*. Why? Because God could have no gracious respect to them apart from Christ. He can never go out of Himself for a reason to will, or act, in love toward any of His creatures. His people are loved in Christ, chosen in Christ, predestinated in Christ, blessed in Christ, sanctified in Christ. In all this Christ and His Father are one. See Heb. ii. 11: "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." O how blessed it is to see, and know, and feel that Christ is our sanctification. Ay, just as much as He is our justification. "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption (1 Cor. i. 30). His holiness is ours. In it we are sanctified and holy.

3. *Sanctified by the Spirit* are all the living children of God. This is accomplished in the new birth, when the elect of God begin to feel and know something of their separation from the corrupt mass with which they are associated by nature. By the Holy Ghost a new heart is given; "the Divine nature" is imparted (2 Peter i. 4); eternal life is communicated, and we are new creatures in Christ Jesus. He takes of the things of Christ, His person, purity, and perfections, and shows them unto us, thus making them blessedly our own. A whole Christ, according to God, alone will satisfy the desires of our new nature. All we can have or want is found in Him.

"In Him a holiness complete  
And bright perfection shine;  
And wisdom, power, and glory meet  
A Saviour all divine."

4. *Sanctified by the truth*. The truth of the gospel revealed by the Holy Ghost is the only means God has set forth for the experimental sanctification of His elect. We shall see this more clearly stated as we proceed.

5. *Sanctified by faith*. Not a fleshly free-will faith, but that declared by Christ to Saul of Tarsus, Acts xxvi. 18: "Sanctified by *faith that is in Me*." This is the faith of God's elect, or sanctified ones, (Titus i. 1). It is God's work (John vi. 29); God's gift (Eph. ii. 8); the grace of Christ (Gal. ii. 20); the fruit of the Spirit (Gal. v. 22).

In Christ alone it finds righteousness for justification, holiness for sanctification, blood for purification, and perfection for presentation.

6. *Sanctification by blood.* O what a glorious truth! When God saw the blood of the paschal lamb on the lintel and door posts of a house in Egypt, it was the sign to Him that a sanctified people dwelt there. In themselves they were no better than others; as their conduct subsequently, in the wilderness, fully proved. Blood made all the difference, and preserved them from the stroke of the destroying angel. Were it not for the precious blood of the Lord the Lamb now, the iniquities of my holy things would condemn me and consume me. Precious blood! By it I know that I am the property of my Redeemer, by whom I am separated from the company of reprobates, and sanctified to the worship and service of the adorable Three-in-One JEHOVAH.

7. *Sanctified wholly.* Perfection is God's. Imperfection is our's; but it can never be found in Him. Everything He takes in hand He does perfectly; never by halves.

“He will complete what He begins  
To save from sorrows and from sins;  
The work JEHOVAH undertakes,  
JEHOVAH-JESUS ne'er forsakes.”

Here we see the preciousness of His will and the perfection of His work. “By the which will we are sanctified through the offering of the body of Jesus Christ once” (Heb. x. 10). And, “For by one offering He hath perfected for ever them that are sanctified” (Heb. x. 14).

Thus you see I am a thorough believer in the truth of entire, perfect sanctification. But it is all in Christ, wholly; by the Father in eternal election—by the Holy Ghost in spiritual communication—by the Word in gracious revelation—by the faith of Christ in blessed apprehension—and, by the blood of the Lamb in complete separation. We now consider,

II. How it is effected—“*through Thy truth.*” All spiritual operations in the new creation are by the truth. God knows of no other way. The Spirit of truth guides all the sanctified ones into *all truth*, concerning the *God of truth* by Christ Who is the truth (John xiv. 6; xvi. 13). See!

1. Truth separates (John xvii. 17).
2. Truth purifies (1 Peter i. 22).
3. Truth guides (Psalm xxv. 5).
4. Truth preserves (Psalm xl. 11).
5. Truth liberates (John viii. 32).
6. Truth establishes (2 Peter i. 12).
7. Truth triumphs (2 Cor. xiii. 8).

Low and grovelling are our conceptions of God's glorious truth without the special teaching of the Holy Ghost. Our sanctification by the truth is in knowing, feeling, and enjoying Christ as our All in all. This is sanctification—perfect, complete, entire. We can never be more sanctified than we were in Christ before all worlds by the good pleasure of the Father. Yet, by the truth, we grow in the knowledge and enjoyment of the fact. To be sanctified through the truth is simply the Spirit of truth leading us into the truth of the gospel, enriching us with the knowledge of our perfect standing in Christ, teaching us that all apart from Him is but dung and dross, and to have no confidence in the flesh.

III. What is truth? "Thy Word is truth." What can this mean? It is God's truth concerning His Son. Yes; it is God's dear Son revealed in His gospel to the spiritual understandings of His sanctified people. See! There is no truth out of Christ. There is no word of grace from the Father by the Holy Ghost but in Christ. Christ is God's Word. The Scripture is God's word to me and in me as Christ by His Spirit speaks to me thereby. Christ, the Word, is essentially, eternally, equally one with the Father and the Spirit. He is,

1. The Word in covenant (Haggai ii. 5).
2. The Word in creation (Psalm xxxiii. 6).
3. The Word in communication (John i. 14).
4. The Word in counsel (Jer. i. 4. 5).
5. The Word in consolation (Gen. xv. 1).
6. The Word in conflict (Heb. iv. 12).
7. The Word in consummation (2 Peter iii. 5—13).

He is further,

1. The Word of life (1 John i. 1).
2. The Word of salvation (Acts xiii. 26).
3. The Word of grace (Acts xx. 32).
4. The Word of righteousness (Heb. v. 13).
5. The Word of reconciliation (2 Cor. v. 19).
6. The Word engrafted (James i. 21).
7. The Word victorious (Rev. xix. 13).

I love that verse of Mr. Hart's!—

"The Scripture and the Lord  
Bear one tremendous name:  
The written and the Incarnate Word  
In all things are the same."

By the Christ of the Scripture of truth God always reveals Himself in His covenant relationship, thoughts of love, and acts of grace to His elect people. When pleading for covenant blessing, the

psalmist invariably pleads God's Word, and keeps it constantly before Him.

1. "*Strengthen me* according to Thy Word" (Psalm cxix. 28).
2. *Save me* according to Thy Word (Psalm cxix. 41).
3. *Be merciful to me* according to Thy Word (Psalm cxix. 58).
4. *Quicken me* according to Thy Word (Psalm cxix. 107).
5. *Uphold me* according to Thy Word (Psalm cxix. 116).
6. *Teach me* according to Thy Word (Psalm cxix. 169).
7. *Deliver me* according to Thy Word (Psalm cxix. 170).

The devil and his children hate to see the Christ of God exalted, and the Book of God preferred before all others: hence the substitution of ceremonies, sacraments, ordinances, symbols, fables, and lies, for the written word of God. But in the face of all opposition God's Word shall prosper in the thing whereto he sends it. (Isaiah lv. 11). By it He begets faith in the hearts of His people (Rom. x. 17). By it He confronts and confounds the devil (Matt. iv. 4). By it He heals all manner of sickness (Matt. viii. 8, 16). By it He cast out devils (Matt. viii. 16). By it He warms the cold heart of His forgetful disciples (Luke xxiv. 32). Look at its sanctifying efficacy!

"Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word. That he might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish." (Eph. v. 25. 27). By it He says to His loved and sanctified bride, "Thou art all fair, my love, there is no spot in thee." (Song of Sol. iv. 7).

THOMAS BRADBURY.

Camberwell, January 14th, 1884.

#### "WHOSE NAMES ARE WRITTEN IN THE BOOK OF LIFE."

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| <p>Oh! would that I could find my name<br/>In the Book of Life set down,<br/>Could hope that I at last shall wear<br/>The victor's glorious crown.</p> <p>Sometimes I seem to catch a glimpse,<br/>A lineament so faint,<br/>Of one like me, gone on before,<br/>A troubled, toil-worn saint.</p> <p>I see a "brand" from burning snatched<br/>(I know the gracious story)<br/>Array'd in garments not his own,<br/>And meetened thus for glory.</p> <p>A crowd is there, who waded thro'<br/>Earth's tribulated waters;<br/>By faith they saw their names among<br/>The blood-bought sons and daughters.<br/>Whitby.</p> | <p>The "hungry, thirsty, weeping" ones,<br/>The spiritually poor;<br/>The wandering, weary, home-sick ones<br/>Have entered by the "Door."</p> <p>Their names, their characters were there<br/>In God's fair book set down;<br/>They have been ransomed from the grave<br/>And now they wear the crown.</p> <p>They travelled once, as I do now,<br/>Thro' unbelief and fears;<br/>They've gained the home where Jesus is,<br/>They've done with sin—and tears.</p> <p>Oh! what to me is trial—<br/>The weary cross I bear,<br/>If I shall surely wear the crown—<br/>If my name is written there!</p> <p style="text-align: right;">M. L. SYKES.</p> |
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## PAUL WEEPING.

August 4th, 1883.

My dear Friend,—I have been pondering over the Apostle's eloquent language of tears: "I tell you weeping," (Phil. iii. 18). What made Paul weep? He was not a man to weep for trifles. He could say of bonds and afflictions, "None of these things move me:" "I endure all things." But there was one thing he could not endure; one affliction that could move him, and that was the sight of men, who, while they professed to be disciples of the Saviour, served not the Lord Jesus Christ, but their own belly, and who, whilst bearing the, to him, unspeakably precious name, hesitated not to lead a life which brought on that name nothing but contempt. Over such men Paul could and did weep. The thoughtless world could laugh (for fools make a mock at sin) at the wretched inconsistency of those who pretended to have their treasure in heaven, and yet grasped eagerly at the things of the earth, and would doubtless despise them too; but Paul did neither. He wept for the dishonour done to that cross of Christ, of which they were the worst enemies. He wept for the injury inflicted on those who were just beginning to tread the narrow way, and who would be so grievously stumbled by the conduct of these false brethren. And with something of that Divine compassion which moved the heart of his Lord and Master, when He too wept over the self-righteous yet godless city, as He summed up its iniquities and foretold its approaching end, Paul wept for the wretched men themselves; for he knew that their end was destruction. And well might he weep, as he wrote that awful word. Well might David say, "Horror hath taken hold of me, because of the wicked that forsake thy law." For as assuredly as Jesus told them of Capernaum and Bethsaida, that it would be "more tolerable for Sodom and Gomorrah in the day of judgment" than for them; so certainly will the destruction that awaits those who appropriate to themselves the name of Christ, either for the sake of gain or respectability, and have a form of godliness, whilst they deny its power, be an unmistakably terrible one. But Paul did not mean to dwell on the character or end of the wretched men who brought such tenfold destruction on their souls by a false profession of Christianity. He was writing to real believers, and his object was both to caution them against the false brethren that were in their midst, and to show them by contrast what their life ought to be, who were indeed and in truth partakers of Christ. So after giving, as the distinctive and final characteristic of these ungodly professors of religion, that "they mind earthly things," he introduces the description of the position and hope of the true follower of Jesus by the



words: "*For our conversation* (literally citizenship) *is in heaven;*" the *for* implying that this was the ground on which he based the exhortation of verse 17, that they should walk so far as he followed Christ.

With these words let us occupy ourselves, and consider with God's help, and expecting His blessing, the qualification, privileges, and responsibilities of the heavenly citizen. First, his qualification: that is, how he becomes a citizen of heaven. A man is not born such; no earthly birth qualifies him for glory. Paul said of himself in verse 5, that he was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews," and as such he had much profit every way. But he was not thereby qualified for the heavenly inheritance. He was also a free-born Roman citizen (Acts xxii. 28) and thereby he possessed peculiar rights, but no right of entrance into the New Jerusalem. On the contrary, he said of himself and his brethren, "We were by nature children of wrath, even as others" (Eph. ii. 3). For the natural heart, being at enmity with God, inherits only condemnation and death, the just doom of all His enemies; and therefore earthly birth qualifies a man not for heaven, but for hell. "That which is born of the flesh is flesh," and the carnal mind being enmity against God, Who is the ruler of that heavenly city, can never hope to enter its glorious gates as a citizen. Nor indeed does it hope. An unrenewed man may hope to be saved, because he has a natural dread of that which the Word of God assures us awaits the unsaved, but he does not really hope to enter heaven. His earthly mind would be wretched in heaven; for his nature is unchanged, his tastes are all opposed to heavenly enjoyments, and those pleasures which are at God's right hand have no attraction for him, to whom the presence of a holy God would be a hateful, an intolerable thing. No! it is not by birth. "Child of hell;" "Ye are of your father the devil," were the terms used by Incarnate Truth to describe those who, though Abraham's seed, were nevertheless not Abraham's children (John viii. 37, 39), but were the representatives of the natural and unconverted man in every age, notwithstanding the outward cloak of decent religion which they possessed, and which Christ-rejecting hearts like to wear still for appearance sake. A man does not become a citizen of heaven by residence. Foreigners, after residing in another country can be naturalized, and thus become citizens, but it is only after residence. And who has complied with this condition; or who can comply with it? One and only One ever did. He Who, while He asserted His Own heavenly origin, and His consequent knowledge of heavenly things, yet at the same time declared that He was the sole possessor of this qualification: for He said, "No man hath ascended up to heaven, but He that came down

from heaven, the Son of Man, which in heaven." He was therefore the only One who had right to the heavenly city by residence there. Paul, it is true, was caught up in the third heavens, but that gave him no right to dwell there, whatever right he had had been acquired long before.

Richmond.  
To Mr. Pepper.

Yours affectionately in Jesus,  
A SILENT ONE.

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### PERSONAL LETTERS TO THE EDITOR.

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#### A YOUNG BELIEVER'S KIND WORD.

London, N., 7th Jan., 1884.

Dear Mr. Baxter,—I most sincerely hope and pray that the good wishes expressed in the New Year's Address, which your valuable magazine of this month contains, may be equally realised by the writer as well as by readers. It is no small mercy to know that there is such a valuable magazine in circulation, ever setting forth those grand old truths, (and yet ever new) of free and sovereign grace, as found in a precious Christ. My sincere desire is, that the Lord in mercy may long spare you in your work and labour of love, both in the pulpit and with the pen; that you may long be upheld as a true and faithful branch of Him Who said, "I am the vine, ye are the branches." And may He continue to crown your labours with success; may He grant you souls to your hire. It affords me feelings of great pleasure when I at times look back to the kind providence of a gracious God, in ever granting me the privilege of sitting under your ministry. The many happy sabbaths I have under the blessing of God spent there. Those words of Cowper's express my feelings better than perhaps I can myself, where he says:

"Where is the blessedness I knew,  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His Word?"

But what a mercy it is to know that although we are always changing in our frames and feelings, yet our covenant God remains the same. "His love no variation knows." And it is our mercy it does not; or, at least, I feel it so.

I hope, dear sir, you will excuse me for taking up your valuable time so long; and trust this may find you and yours quite well in health. And may the grace, love, mercy and peace of our Lord

and Saviour Jesus Christ rest and abide with you both through this new year and for ever,

Is the desire of your London well-wisher, in the best of bonds,  
W.H.E.

THE POWER OF THE TRUTH.

Dorset, Feb. 7th, 1884.

Dear Sir,—As I may never see you till we meet in our Father's house above, I feel constrained to say a word of commendation in reference to the "Gospel Advocate." I live in a town where such a book is not known, excepting in my own family, and by those to whom I send the same, to whom also it has been made a blessing. Would to God it was welcomed in every home. Its contents are calculated to lead every child of God out of every refuge of lies, that he may take shelter only in Jesus. Thank God, it has been the means of undermining my Arminian views, in which I was early brought up. The Lord was pleased, about nine years ago, to open my eyes that I might know and feel most acutely the natural state of my heart, which broke me down before Him, to seek His mercy. Bless His dear Name, He heard my cry; and "brought me up out of the horrible pit and miry clay, and set me on a rock, and established my goings; and put a new song in my mouth," and love in my heart towards Him for His undeserved love and mercy, so that I have known what it is to weep tears of joy, when He has paid me visits of love. I pray that my life may speak for Jesus, that the fruits of the Spirit may declare my union with Christ; so that they that despised the truths of a free grace gospel may have no just cause to find fault.

Dear Sir, may the grace of our Jesus be with your spirit increasingly, that the ears and heart of many may be turned unto the truth; that pure literature may supersede the abundance of the so-called Christian papers, which only suit man-called converts. But grace-taught Christians will say, "I call them vanity and lies, and bind Thy gospel to my heart." Dear Sir, may the Lord cheer and encourage you much, is the prayer of yours very sincerely in Christ.

W.

AN AGED VILLAGE PASTOR.

October 17th, 1883.

Dear Sir,—We hope you have, through covenant mercy and grace, much liberty in setting forth the glad tidings which the angel announced to the shepherds, when they were watching their flocks at Bethlehem. That the living water is flowing freely from the

well within, into the hearts of the Lord's dear hungry, thirsty, fainting people, as it did to Lydia, "whose heart the Lord opened" to attend to the things spoken by Paul. "Understanding is a well-spring of life to him that hath it." Receiving that, we are brought to know Him that is true, and are in Him that is true, even in God's dear Son, Jesus Christ the Lord. By His Spirit He is revealed unto us as our law-fulfiller, sin-atoner, justifier, sanctifier and redeemer: "Through Whom we have redemption; even forgiveness of sins." And not only so, but by the operation of the Spirit He is "formed in our hearts the hope of glory," that we may show forth His praise, and

"Tell to sinners round,  
What a dear Saviour we have found."

The chief of ten thousand, and altogether lovely. "Because of the savour of Thy good ointments, Thy name is as ointment poured forth; therefore do the virgins love Thee." Isaac told Esau to get him some savoury meat, such as his soul loved. Esau was a cunning hunter. He was not wise enough to obtain the blessing, which belonged to him previous to his selling his birthright. In doing that, he lost all claim to the chief blessing. When his father told him to go out to the field and take him some venison, and make him some savoury meat, such as he loved, Rebecca, over-hearing, sent Jacob to the field to bring her two good kids of the goats, and said she would make the savoury meat for his father that he loved. Esau had to hunt for venison with his quiver and his bow; Jacob had only to go and take from the flock two kids. Esau's are the children of the bond-woman, consequently of the Pharisaical tribe; Jacob's of the free. When the Son makes them free, they are free indeed, and heirs according to the promise. They are the purchase of His blood. Though they have to ask, seek, and knock, He first sought them out, fulfilled His promise of pouring upon them the Spirit of grace and supplication, by which they not only overcome the powers of darkness, but also the Lord Himself: as Jacob did when he wrestled with the angel of the covenant and obtained the blessing. He would not let the Lord of life and glory go, even when the morning dawned, and the day was breaking. The Lord said to Jacob, "Let me go; for the day breaketh." Jacob replied: "I will not let Thee go, unless Thou bless me." And He blessed him there; changing his name from Jacob—a wrestler—to Israel—a prevailer. None of His seed shall seek His face in vain. They will all come off more than conquerors through Him Who loved them, and gave Himself for them. Though fears arise and faintings prevail, yet by His power and His grace put forth they will recover,

rise above their fears, and shout as the dairyman's daughter did in her last moments, "Victory," and that through the blood of the Lamb. "He giveth power to the faint, and to them that have no might He increaseth strength." Greater is He Who is in the church, than he who is in the world. The gates of hell can never finally prevail against His church. When He expired on the cross He spoiled principalities and powers, making a shew of them openly. He plucked His church as a brand from the everlasting burning, raised her from the lowest state of degradation to the highest bliss—above even the angelic hosts: seeing "He took not on Him the nature of angels, but the seed of Abraham;" even our humanity, that He might by His perfect obedience, even unto death, magnify the law and make it honourable, being "made sin—or a sin-offering—for us, Who knew no sin, that we might be made the righteousness of God in Him." Hereafter He will say to the Father, "Behold, here am I, and the children Thou hast given Me!" His train filling the temple of His grace—a multitude, which no man can number, having "washed their robes and made them white in the blood of the Lamb." They are before the throne, and serve Him day and night in His temple, ascribing honour, and glory, and power to Him Who sitteth on the throne, and to the Lamb for ever and ever.

We unite in sincere Christian love.

From yours, in bonds never to be broken,

*Sussex.*

C. H.

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MIRACLES NOT CEASED.

London, Nov. 19th, 1883.

My dear Sir and brother in Christ,—

A sister in Christ has sent the two letters (which I enclose), and I think we may call them "Living Epistles," for in them, she "being dead, yet speaketh." I have sent them by her wish for your perusal, and to do with as you may seem the best.

In this awful day of departure from the truth of the Gospel, and amidst all the turmoil and excitement of the false religion, which is, "Lo here, and lo there," I pray my dearest Lord will keep His dear people from the science-religion (falsely so-called), and enable them to attend to the sweet exhortation He has so graciously given us: "Go not after them." For at almost every corner of the streets, the cry is, "Lo, here is Christ," and "Lo, there is Christ;" but no one asks the question: Is Christ in you formed the hope of glory? Oh, my dear brother, I want to feel more from day to day, as I near my journey's end, my dear Saviour in my poor worthless heart in full length—that is, to fill every place in my never-dying soul.

Really, my dear brother, the longer I live, the more I feel my need of Him. The Lord bless you, and cause His dear face to shine upon you, and I pray that your meditation of Him and His blessed book may be from time to time very sweet. I much enjoy reading the *Gospel Advocate*, and particularly the last issue, I believe, and I am also told, it is much blessed to the family of God: but this will not be any news to you. The Holy Ghost mentions by the great apostle a great departure from the truth: and I think there never was such a day as this. "Of which sort are they, creeping into houses, leading captive silly women, laden with divers lusts," &c. I had a man call upon me, calling himself a scripture reader, and he said he would like to read me a chapter from the New Testament, which he carried about with him. He read a chapter of the miracles of Christ, and after concluding he said, "But you must know miracles have now ceased." I said, "No; for I am a miracle myself." He closed up his testament, and I have not seen him any more since.

"Love I much? I've much forgiven.  
I'm a miracle of grace."

The Lord bless you and yours.

Ever yours in a precious Christ,

London.

JAMES ATTREE.

[What follows is one of the letters alluded to.]

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ALL PRAISE TO FREE GRACE.

October 7th, 1841.

My dear Sister,—I was very glad to hear from you; and I hope the Lord at some future time will open a way for me. For my own part, I still find this world to be a wilderness; and I am very often bewildered in it. But oh, my dear sister, what a favour, while in this wilderness of misery and woe, to be indulged with communion with those who are of the same blood-redeemed family; who know our language, understand our exercise, both in the light, and in the dark, having travelled through the same paths. O the blessedness of being plucked as a brand from the burning! Nothing but the precious blood of that dear spotless Lamb was sufficient to pay our mighty debt. This is indeed a wonder of wonders. Why are not you and I sent to hell? Sure I am, we deserve nothing better. If you have a fellow-feeling with poor unworthy me, you will agree with me and say, I deserve hell every moment. O, what have we to boast of? Nothing but sin and pollution. This, indeed, I am learning daily; and this makes me hate it still more, and leads me more and more to prize that blood which "sets the guilty free." Our

salvation, my dear sister, does not depend upon our own works or worthiness ; but it does depend on the immutability of the blessed Jehovah, in His Trinity of persons ; for “ we are His workmanship, created anew in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” When the dear Lord was pleased to open my blind eyes, and brought me by a way that I knew not, I really thought that I should sink to hell’s dreary cell, where hope never comes. But not so, bless His dear name. The Lord did not think so. I still remain a living monument of sparing mercy ; for if the Lord had dealt with me after my sins, and rewarded me according to my iniquities, I must have been in hell, in company with the rich man, who lifted up his eyes being in torment : and those who are there never come up again.

But I must come to a close. I think you will not say I have sent a short letter this time. My love to you and your husband.

From your affectionate sister,

LOUISA HOLLANDS.

### THE COVENANT OF PEACE.

Isaiah liv. 10.

*“ The Lord bless thee and keep thee ; the Lord make His face shine on thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee Peace.”*—Num. vi. 24-27.

The Lord preserve and bless thy soul,  
Keep thee in all thy ways,  
And as successive seasons roll  
Turn all thy Prayer to Praise.

The Glory of thy Saviour’s face  
For ever shine on thee ;  
And may the riches of His grace  
Thy happy portion be.

On thee, may God for ever lift  
His countenance in love ;  
And peace, His Spirit’s sweetest gift,  
Rest on thee from above.

Long be it thine on earth to bear  
Jehovah’s sacred Name,  
And then to Heaven ascending there  
His endless Blessing claim.

D. A. T.

A DISTINCTION.—Secure, easy spirits—like all false christians—when they have glanced over the Bible, and heard a few sermons, soon persuade themselves they have the Holy Ghost, and that they understand and know all things. Ah ! true hearts find it far otherwise. These pray every day—yea, every moment—“ Lord, strengthen our faith.” Real believers are always thinking they believe not ; therefore they are fighting, wrestling, striving, and toiling without ceasing to preserve and increase their faith. Just as good and skilful masters of any art are always seeing and observing that something is lacking in their work ; whilst bunglers and pretenders persuade themselves that they lack nothing, but that all they make and do is quite perfect.

LUTHER.

## "THE NAME AND NUMBER OF THE BEAST."

Revelations xiii. 17-18.

 EN the able and interesting article by "J. W." on "Napoleonti Dethroned," &c., which recently appeared in our columns, there is found a computation of the number 666 from the inscription which is said to be "over the door of the Vatican" at Rome. The words are, "VICARIUS GENERALIS DEI IN TERRIS," (i.e., Vicar General of God on Earth), and "VICARIUS FILII DEI," (i.e., Vicar of the Son of God). These blasphemous and self-assumed titles of the Pope, however, contain certain letters which the Latins never used as numbers, so that these are of necessity left out of the reckoning. The remainder, namely, I, V, L, C, in their repeated occurrence in each of the above titles make up the required amount, 666. See vol. xv., page 341.

This is certainly every striking, for no words can be found conveying greater or more unscriptural assumption on the part of the apostate hierarchy of Rome. But among many of the learned this interpretation is considered to be open to the objection that the Apostle John wrote in Greek, which also uses letters as numerals, and the Hebrew does the same. It is further observed that John frequently uses Hebrew proper names. In fact, in almost every instance where names are mentioned [by him in the Revelation], both the Greek and the Hebrew are employed. Thus in chapter ix. 11: "And they have a king over them, the angel of the bottomless pit, whose name in the Hebrew is *Abaddon*, but in the Greek tongue hath his name *Apollyon*,"—both signifying *The Destroyer*. So in chapter xii. 9, we read: "That old serpent, which is called the Devil and Satan," i.e., the Devil in Greek, and Satan in Hebrew.' (See also chapter xx. 2).

Now would it not be far more satisfactory to find "THE BEAST" defined by one name, containing one required number both in Hebrew and Greek, (and this without any omission, addition, or ungrammatical alteration of letters), rather than confine it to the Latin? We think so. And hence we rather agree with the definition given by Jenour in his *Rationale Apocalypsum*. The number of the beast being "the number of a man," does not seem to signify that the beast is "a man," but that as the name of any man in Hebrew or Greek might be turned into a certain number, as Jesus (in Greek) into 888, and John into 1,119, so the name of the beast should make up 666, neither more nor less. For let it be noted by the unlearned reader that while only *certain* letters of the Latin alphabet are used as figures, *all* the letters of both the Hebrew and Greek alphabets are employed as such. "Consequently, in these lan-



guages, not only every name, but every word, contains a *number*, that number being the sum of the letters, of which the name or word is composed, added together."

Now we cannot doubt, as Jenour observes, that the reason why so many errors have arisen as to the identification of "the beast" is owing to investigators seeking the name in a number of letters adroitly put together, rather than the "Number" from the "Name." Hence we find the following have been given in Greek, among some others, as the meaning, according as the bias of the interpreters has been. 1, LATEINOS\*; 2, TEITAN; 3, O NIKETES, (*i.e.*, The Conqueror); 4, GENSERIKOS, (*i.e.*, Genseric, the barbarian scourge of the Roman empire); 5, MAOMETIS, (*i.e.*, Mahomet); 7, ITALIKA\* EKLESIA, (The Italian Church); 7, LOUTHERANA, (*i.e.*, Luther); 8, APOSTATES, (an Apostate). To these may be added the word ROMAN, turned into bad Hebrew; the names GLADSTONE and NAPOLEONTI, as referred to by "J. W.," and also the name BEACONSFIELD, which, in pure absurdity, has been called into requisition, no doubt as a sort of reprisal for what has been deemed an attack on Mr. Gladstone. Let it, however, suffice to say, that the Greek brought forward to spell and define *Latin, Luther, Mahomet, The Italian Church, Gladstone and Beaconsfield*, is in each instance defective, however near it may approach. In the case of *Luther* and *Mahomet*, the names have to be put in the *feminine form*, and consequently, as Jenour observes, these "are no more the names respectively of the great reformer and the false prophet than Caroline is the same as Charles, or Henrietta as Henry." In the other names suggested, one letter at least is incorrect. They therefore fail to make up 666, apart from more solid considerations, relative to the description given in the Revelation of "the beast" as an organized system and power.

It is thus that the words *Teitan*, ("although this is as old as Irenæus, who greatly preferred it to his other conjection, *Lateinos*") together with *O Niketes* and *Genseric*, even if the number formed by their letters were 666, must be discarded, as not answering with any degree of definiteness to the characteristics of "the BEAST."

The epithet APOSTATES (an apostate), comes nearer the mark, though as a designation it does not point out unmistakeably who that apostate is. Rome has endeavoured to fix the stigma on *Luther*, but, as we have noted, without success. This name may belong to any individual church or nation that has *fallen* or *turned* away from a profession of the gospel, though the Roman antichrist is certainly referred to as the special APOSTACY, or "falling away," in Paul's reference to her, 2 Thess. ii. 3.

\*Jenour shows the "e" in *Lateinos* to be wrong, and the "a" in *Italika*.

In fact, the only "Name" that properly gives the "Number" of the Beast, both in Greek and the Syro-Chaldaic Hebrew (not the Mosaic), which was spoken by the Lord Jesus and His Apostles, is

**"THE LATIN KINGDOM,"**

called in Greek, He Latine Basileia, and in the above Hebrew, Ha Malcuth ha-Latinain. The Hebrew and Greek scholar will know how to count these letters in columns to test the accuracy. The unlearned may be assured beyond all doubt they each count 666. We will however put the words in form.

| Greek. |           |           | Hebrew. |                |           |
|--------|-----------|-----------|---------|----------------|-----------|
| H.     |           | 8         | ה       |                | 5         |
| Λ      | The Latin | 30        | מ       | The Kingdom of | 40        |
| α      |           | 1         | ל       |                | 30        |
| τ      |           | 300       | כ       |                | 20        |
| ι      |           | 10        | נ       |                | 6         |
| ν      |           | 50        | ק       |                | 400       |
| η      |           | 8         |         |                |           |
| B      |           | 2         | ה       | the Latins.    | 5         |
| α      | Kingdom.  | 1         | מ       |                | 30        |
| σ      |           | 200       | ל       |                | 9         |
| ι      |           | 10        | כ       |                | 10        |
| λ      |           | 30        | נ       |                | 50        |
| ε      |           | 5         | ק       |                | 1         |
| ι      |           | 10        | ד       |                | 10        |
| α      |           | 1         | ו       |                | 50        |
|        |           | <hr/> 666 |         |                | <hr/> 666 |

Let us then, (as Jenour says) "briefly recapitulate the argument."

"The Beast is a kingdom.

"The Name of the beast is therefore the name of a kingdom.

"The kingdom was to be one of a very peculiar character, being formed by two great powers, the one political, the other ecclesiastical, acting in concert, and combining together to support each other.

"Such a kingdom arose in the 8th century, and was established by the co-operation of the king of the Franks and the Bishop of Rome.

"This kingdom is frequently called by historians 'The Latin Kingdom,' and such is, in fact, its distinction and appropriate designation.

"But this Name, when expressed in Greek or Hebrew, is a Number, and that number, when the letters of the name in both languages are added together is 666, the number of the name of the beast.

"What makes this result the more remarkable is, the difference in the number of the letters and in the mode in which the same name is expressed in the two languages. In the one case, there are 15 letters in the name, in the other 14. In the one case, according to the Greek idiom, the name is, *THE LATIN KINGDOM*, in the other, according to the Hebrew idiom, *THE KINGDOM OF THE LATINS*. And yet, notwithstanding this variation, the number is the same in each instance."\*

This appears to us decisive. Nevertheless it remains a striking coincidence, and most confirmatory of the proud assumption on the part of *THE RULER OF THE LATIN KINGDOM*, if it really is the fact that (as quoted from Fleming by our esteemed correspondent, J.W.) the blasphemous titles, "Vicar General of God on Earth," and "Vicar of the Son of God," have been inscribed over the door of the Pope's palace in mystical Babylon—Rome. THE EDITOR.

## HOSPITAL WORK.

THE LORD'S ALL-SUFFICIENCY.

"*He will ever be mindful of His covenant,*" Psalm iii. 5.

Dec. 1st, 1883.

My very dear Friend,—



DARE say you have wondered at my long silence. I left the lady I was nursing at B— on the 26th of last September, and went to N— for a week, but on my return was sent to a bad case of fever. The doctor who attended my patient took the same fever and died. He was a young man only 29. And my patient recovered. I don't write to any one only as I am obliged when at infectious cases, as it is safer not.

The Lord has been very good to me in taking care of me in the most deadly infection possible, when even the poor sufferer's friends and loved ones dare not venture! I have been shut up for weeks night and day almost alone with them, and I have taken no harm whatever—only feeling tired. Of course, I do all I know to prevent such: as, for instance, I take no wine or beer, and don't go too long without food, or sit between the fire and patient (as the fire draws the bad air); and I observe strict cleanliness both as regards myself and room. I have seen doctors sicken and die also. Many nurses have lost their lives. One has just died at \* \* \* \*, of fever—a young lady, a minister's daughter, who had only been with us six months. The path of nursing is beset with dangers of many kinds. I often wonder what my life might have been had not the

\*We have taken the liberty for the sake of clearness, of slightly altering the wording of the latter paragraph, but not the sense.—THE EDITOR.

Lord met with me when He did ; also where He did. . It is just 16 years to-day since I first began at Liverpool Royal Infirmary—my training ward. That very morning these words were spoken to me as plain as though I heard them with my outward ear (Psalm xci. 7.): “A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee.” This promise of the Lord has been my stay and hope many, many times, while attending the most awful cases of small-pox, when no one would even come to the door, and my patient’s food and mine has been put in a room below by some one I could never see, and I have been shut up for weeks and seen no one but the doctor ; and after death every thing in the house has been burnt. I have seen strong men faint who have been obliged to come at the last and give help at the end.

In taking a glance of my past 16 years of work among the sick and dying, I cannot help saying, How wonderful—truly wonderful ! my life has been. I have been afraid of nothing. No disease, or operation of any kind has in any way frightened me.

But all this has not been gone through in my own strength, either of body or mind. I remember one Sunday morning at Sion, Nottingham, Mr. Baxter preaching from the words, “For when I am weak, then am I strong.” He showed me so plainly where the strength of the believer lay, that I have never forgotten it. Indeed it has been of greater use to me in my work than it was at the time. My dear mother heard that sermon and she did so rejoice all that day. I said to her, “Why, mother, you are quite lifted out of yourself.” But to me it has been brought more to my remembrance since by the Holy Spirit, when I have been feeling my weakness and utter helplessness—my hopes not being fixed on my prayers, tears, or any thing I do, but my hopes for everything are built up on His Own word and Himself. He only is my helper and safe hiding-place.

“I dare not trust the sweetest frame ;  
But wholly lean on Jesus’ name.”

I feel more, every day, my utter helplessness, and greater need of His strength in all I do.

There is one thing that is awfully painful to me, and tries me so much more than anything beside ; that is, Death. I once nursed a fine looking gentleman, only 24, and he died such an awful death, I never wish to see another. He would not allow me out of his room or sight for three days and nights, clinging to me, saying, I could save him, and that he dare not die. Even his own friends were frightened, and it was something dreadful to see. And he died with his head on my shoulder, as he would not lie down. Of course, it upset me very much, and I was weeks getting over it.

I am at present in \* \* \* \* \* with a very grand old lady, not much the matter with her. I get a good view of high life; and not all I have seen so far, even up to the present moment, I would not change places for ten thousands of worlds, either for its happiness or its wealth, lest I should become like them. I once said to a lady, not long since, God's word was still true: "Not many mighty, not many noble, were called," and I thought she would come out of bed to me, she was in such a rage, saying she would let me know that they were nearly all the rich who supported churches. I said, "Well, it is not my word, but God's word that says, 'Not many mighty, not many noble.'" She was cross with me for a while: but I took no notice. And that lady gave, on my return to the Institution, the most flattering character of me you ever heard; saying that I was a "perfect treasure and a great boon, and also a protection from evil," and such like, and she would have her doctor give me one. Of course, all that was not needful, or required. I often wonder why I was made to hear His voice, while so many thousands are content with forms and good deeds, thinking all these will fit them for heaven, while they are dead in sin, and fond of this world and its pleasures. I rejoice greatly in a faithful, unchanging, covenant-keeping God, Who is my Father and Friend: all my hopes being built on the blood and righteousness of Jesus Christ. O to live with this hope is worth more than untold wealth, and I am sure it will be safe to die with.

Give very kind remembrances to Mrs. Baxter, also Mr. Baxter, my spiritual father. I often thank the Lord I ever heard him, and it will be a cause for praise throughout an eternity of praise.

I hope all are well; yourself also. I pray the God of Jacob will constantly be with you in these your declining years, and that your last days may be your best. With love,

I remain,

Your sincere and affectionate friend,

"I will betroth thee unto Me for ever," Hosea ii. 17.

[For obvious reasons we withhold the name of the writer].

#### GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the "Gospel Advocate."

Dear Friend,—The subjoined correspondence will show your readers the working of this Mission amongst our soldiers and sailors. If you could insert it in your March issue, it might do good in many ways.

Old Gaol Chapel, Salisbury.

Feb. 8th, 1884.

Yours sincerely,

CHARLES BRIDER.

*From a Private Soldier.*

"Dear Sir,—I trust you will forgive me for taking the liberty of writing

to you, having never seen you in the flesh. I have been recommended to write to you, by a Mr.—whose letter I have enclosed. He has sent me a *Gospel Advocate*, *Gospel Magazine* and *Gospel Standard*, which you had sent him, and which I am very pleased with. They have, by the Holy Spirit's teaching, been greatly blessed to the comfort of my soul, which was greatly cast down. They seem so comforting to me, especially in this place, where I am surrounded by Popery and free-will doctrines. I am entirely by myself. I have no Christian communion with anyone: but I have Jesus; therefore I can do without man's help. I should be very thankful if you could let me have a sound magazine or two every month, for which I would send you a subscription. I should be also very glad to distribute a small parcel of gospel literature to the sick in hospital. They are always very thankful for books, &c., especially when one of their comrades takes them to them. May I ask for the return of letter enclosed. Hoping you will forgive my boldness in writing to you. Allow me to be your humble servant," &c.

*The foregoing mentioned letter.*

"Dear Brother in Christ,—Grace to you and peace from God our Father and from the Lord Jesus Christ,—I was very glad to receive your letter of the 4th inst., and bless God for having preserved you through much tribulation, which is a sure proof of sonship: the counterfeit does not stand the furnace, Matt. xiii. 21. The children's path lies through tribulation, Act xiv. 22. Respecting the conduct of men employed about the hospital, I generally find them the boldest sinners, &c. I was telling them the same thing at our garrison hospital the other day. I am glad the Lord has given you a little respite. Blessed be His name! He will not allow us to be overcome; and though there are times of great darkness and deadness, yet He shall quicken us again, Psalm lxxi. 20. I can understand you. I experience much of that state of things; and it is marvellous that, being employed as I am in the Lord's vineyard, I can so entirely forget spiritual things, and appear as dead as a post. You speak of being alone and finding out your vileness. Yes; it is good to be made to read your own heart, for thereby you come at the real state of things. David says, 'I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.' And again he says, in another Psalm, 'For their heart was not right with Him, neither were they stedfast in His covenant.' Yes; but see the next verse: 'But He, being full of compassion, forgave their iniquity . . . . For He remembered that they were but flesh; a wind that passeth away and cometh not again.' O! who would have thought—'*forgave their iniquity*,' &c? Blessed religion this! The fashionable religion of our day has no time to look at things this way; but our God is a sovereign and will have His children taught according to His Own laws. Modern religion says, 'Make haste, let us have large meetings, and tell the people they are saved if they believe. The true state of things is pooh-poohed or denounced.' Solomon says, 'The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.' Ah! say they, 'That's old fashioned. I like a religion that makes one always happy.' So they choose a religion of their own.

But the Lord the Spirit pricks the heart, and then they cry out, Acts ii. 37: and that heart must be rent and not the garments, Joel ii. 13. Then the flesh and heart faileth and crieth out for the living God, Psalms lxxiii. 28. and lxxiv. 2. They are poor and needy and their heart is wounded, Psalms cix. 22. Ah! say some of the modern Pharisees, 'That's for want of faith, or he is indulging in some sin.' So I suppose they must be satisfied with a faith of their own manufacturing, and do not trouble themselves with trifling sins, because they are natural infirmities. Well, these people do not want the Gospel. It is only fit for those poor sinners who know nothing and do nothing right. I have no doubt that it was this class of people that Jesus taught, when the priests and scribes came upon Him, saying, that He was 'a friend of publicans and sinners.' I liked your thought on this scripture. What meaning there is in it! He 'preached the gospel'—not by works of righteousness, &c., Titus iii. 5; 2 Tim. i. 9. Blessed Gospel and precious Christ! 'Who gave His life a ransom for many,' Matt. xx. 28. May we be built upon this Rock more firmly; and may it be ours to live in sweet communion with such a Christ, by the teaching of the Holy Ghost.

"Respecting the books I have not a *Gospel Advocate* left. I receive all those books from a Gospel Book Mission to the Army and Navy, conducted by a Mr. Charles Bridger, Old Gaol Chapel, Salisbury, and I think if you were to write to him and say how you were led to take up the periodical you mention, sending the amount of subscription for the year, he would either send it to you, or get it forwarded to you from the publisher.

"This mission is supplied by people sending books, tracts or money to Mr. Bridger, who disposes of them. Of course many of the publications I receive are back numbers, and have been read and sent to the Mission. I believe it would encourage Mr. Bridger and help the work, if you were to do as I suggest. This is the only agency, that I know of, as supplying free-grace literature to our soldiers and sailors. Mr. Bridger might send you a parcel sometimes, if you intimated to him that you would distribute the contents. I sent you a *Gospel Standard*, which I thought dealt with the case respecting the free-will teaching you mentioned.

"I cannot tell you much news. I have not been able to get to hear our old friend much since I last wrote. I have been several times to Union Place. The man there is a very good teacher, but not so much on experience as the other. I do not know much about the Home; I have not been there for a long time. I think I am excommunicated. I understand there is a deal of jealousy amongst those attending there, and they got scouted for not praying at a prayer-meeting a week ago. They must pray, whether the Spirit give utterance or no. Terrible: all of the creature. I have been thinking that perhaps you might find some soul that is of the 'flock of slaughter,' if you were to notice some of the old people who attend the Presbyterian Church, where you go. Years ago they held the doctrines of sovereign grace very prominently. You are not likely to find many of them, I fear, from what you say. Sound them. Never mind if you are resisted. It is for the truth's sake, and people who love truth will be glad to receive your testimony.

"I hope the Lord has revealed it to a few here, although Satan raves. Truly as you say we have to mourn our relapses. We are sinners and do not improve. We bear about the body of corruption; but thanks be to God, who hath made Him to be unto us, wisdom, righteousness, sanctification and redemption, that our glorying may be in the Lord."

## Letters by the Household of Faith.

LETTER BY THE LATE MR. E. VINALL.

Lewes, Dec. 15, 1865.

My dear Friend and Brother in Christ Jesus, to whom grace, mercy and peace be multiplied,

 **THANK** you for your kind epistle. I am always glad to receive a letter from you, feeling we are bound up together in the bundle of life with the Lord our God. And as you say you are glad to hear from me, the feeling is mutual.

It appears to me your mind is kept quietly stayed upon the Lord, trusting in Him. I was speaking upon it last Sabbath afternoon from these words: "It is good for a man both to hope and quietly wait for the salvation of the Lord;" for in our patience we are to "possess our souls."

We are arrived at a period that great and good men for ages have looked forward to, expecting great changes, and searching and sifting times, if not persecuting times; and I am inclined to believe that England is filling up her measure, and that God will have a controversy with her,—for her pride, infidelity, and encouragement of idolatry, in fostering Popery and Puseyism.

Last Sabbath morning I preached from the words: "Jerusalem remembered in the days of her affliction and of miseries all her pleasant things that she had in the days of old." When those that took them captive required of them a song, saying, "Sing us one of the songs of Canaan," their answer was: "How can we sing the Lord's song in a strange land?" And when they remembered Zion, the privileges of former days, and the mercies they were deprived of, they wept. The woe was pronounced upon Jerusalem, because they obeyed not the voice, received not correction, trusted not in the Lord; but trusted to their own arm, and leaned to their own understanding. Therefore, in their miseries they remembered these things.

I fear England answers too much to the description given of Jerusalem of old, and that our sins as loudly call for visitation from God as their's did. But may the Lord in mercy spare us a guilty



land and nation, and continue our privileges to us, and give us thankfulness of heart to acknowledge the same.

I expect to be with our friends at Chichester on Sunday, and hope we may have a good day, and have much of the Divine presence and blessing. You will please give my Christian love to your and my friends; wishing you and all those that love our Lord Jesus Christ in your parts, much soul prosperity, and revelations of the Babe of Bethlehem, "exalted as a Prince and a Saviour, to give repentance to Israel and the remission of sins."

Mr. J. Oakshott.

EBENEZER VINALL.

### **PURE GOLD FROM PURITAN AND OTHER MINES.**

OUR GREAT HIGH PRIEST.—Once when his servant read in the Psalms the verse, "I have sworn, and will not repent, Thou art a Priest for ever," Luther said, "That is the most beautiful and glorious verse in the whole Psalter; for herein God holds forth Christ alone as our Bishop and High Priest, Who Himself, and no other, without ceasing, makes intercession for His Own with the Father. Not Caiaphas, nor Annas, nor Peter, nor Paul, nor the Pope: He—He alone—shall be the Priest. This I affirm with an oath?" "Thou art a Priest for ever." In that saying every syllable is greater than the whole Tower of Babel. To this Priest let us cling and cleave, for He is faithful. He has given Himself for us to God, and holds us dearer than His Own life. When we stand firm to Christ, there is no other God in heaven or on earth, but One Who makes just and blessed. On the other hand, if we lose Him from our heart and eyes there is no other help, comfort, or rest. In His death He is a Sacrifice, satisfying for our sins; in the resurrection a Conqueror; in the ascension, a King; in the intercession, a High Priest.

LUTHER'S WATCHWORDS.

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APRIL, 1884.

THE  
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FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,

PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"WE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**EZRA CHAPEL, BEDWORTH.**—In addition to the amount acknowledged last month, for the purpose of freeing this cause of truth from the £150 debt remaining on it, we have to acknowledge with thanks the following sums:—Two Little Ones of the Lord's Flock, £2. Mrs. M. Williams, £1. Mr. J. Gorrings, £1. Two Friends (J. E. B.) £2 2s.

\*.\* About £90 in all has now been received on behalf of this worthy object, and as the friends of the cause who attend the chapel have now about exhausted their resources in the immediate neighbourhood, they hope that from different parts of the country, where the name of Joseph Irons is still had in remembrance, they may receive enough to cover the £60 yet due.

**TRINITARIAN BIBLE SOCIETY** (for the Circulation of Uncorrupted Versions of the Word of God).—We have received and paid over the following sums to the Secretary:—J. M., £1. The Misses Tindall, 10s. 6d. Mr. E. H. Brown (collecting book), 11s. Miss Bradford (ditto), £1 3s. Mrs. Colbran (ditto), £1 1s. 2d. Miss Dennis (ditto), £1 10s. Mr. D. Gilbert, 10s. 6d. Mr. I. Adams, 10s. 6d. Mr. J. Gorrings, 10s. 6d. Mr. G. Thatcher, 10s. 6d. Mr. J. Worley, 10s. 6d. Mr. A. J. Baxter, 10s. 6d. Rev. H. Paddon, 10s. Mrs Paddon, 10s. Collection after Annual Meeting at Cavendish Place Chapel, £8 2s. 7d.—Total, £18 1s. 3d.

\*.\* We desire to specially call the attention of our Readers to the Annual Meeting of this important Society, as advertised in our columns for the 29th inst.

**MOST OF OUR READERS** may like to read the Lines by our aged brother Whittle, recording his remarkable experience during the terrible Storm of Saturday, Jan. 26th.—See Adv. p. 7.

**DEATH TO POPISH AND ARMINIAN DOCTRINES BY THE FIVE POINTS**, with Appendix, by Dr. Wilkinson, Christ Church, Leamington. London: Shaw, 48, Paternoster Row. Leamington: Hamblin, The Parade. Price 3d. It is very certain that if the desire of the compiler of this pamphlet were to be realized by the publication of it, *Popish and Arminian Doctrines* would cease to exist. There is no lack of decision on the *Five Points*, nor in the clearness of the evidence that they were the principles held in common by all the best taught of the Reformers: and it is equally plain that both in the Establishment and among Dissenters there has been an awful development of the carnal mind which is enmity against God in the general renunciation of the doctrines of grace. Nor need we wonder: at it. Grace, in its absolutism and sovereign discrimination, will never be palatable to those whom it does *not* discriminate. And it is rather matter for wonder (and it is only to be attributed to the supremacy of an exalted and reigning Christ) that its creature-abasing principles obtained so firm a hold, at the period of the Reformation, on thousands who never experienced their power in the hearts, and that so many princes and nobles in Germany, France and England should have contended for their maintenance in their respective countries. Nothing save the work of the Holy Spirit will ever induce men to lovingly embrace election, predestination, and particular redemption. For while they have no heart for the spiritual blessings which flow through Christ to sinners, they love the idea of *God having left all to chance*, and of their being invested with power to accept or reject *proffers* of mercy. The historic importance of Calvinism as attested by the address of J. A. Froude, M.A., when installed as Rector of the University of St. Andrews, March 17th, 1871, is opportunely introduced, and is a standing protest against the common vilifying of John Calvin and those who bear his name.

**MONUMENT TO ADMIRAL DE COLIGNY**—It is very cheering, amid the many discouragements to which Protestantism is at present subject, to find this celebrated leader of the Huguenots of the 16th century, is likely to have a national memorial erected in France, and that the French Government have liberally granted both a site for it and a sum of money towards defraying the cost. As an appeal is also being made to England for help, we trust there may be a response worthy of the noble object, and that while Rome is erecting her edifices here, Protestantism may return the compliment in papal countries.

**FIVE ASH DOWN.**—On Good Friday Morning, a SERMON will be preached here by Mr. A. J. BAXTER, of Eastbourne. Service to commence at 11 a.m.

**HAILSHAM.—BAPTIST CHAPEL.**—The ANNIVERSARY will be held (D.V.), on EASTER MONDAY, when TWO SERMONS will be preached by MR. M. WELLAND, of Lewes. Services to commence, Afternoon at 3.15, and in the Evening at 6.30. Tea will be provided at 6d each. Collections in aid of the cause.

**SPECIAL.—BLOOMSBURY CHAPEL, COMMERCIAL ROAD, E.** (corner of Dorset Street). The 57th ANNIVERSARY (D.V.), on Lord's Day, April 20th. THREE SERMONS, Morning, 11, and Evening, 6.30, by MR. GRIFFITHS; Afternoon at 3, MR. VAUGHAN, of Hackney. Following Monday, Tea and Public Meeting. Tea on table at 5. Tickets 6d each. Public Meeting at 6.30, when Brethren Davis, Jenner, Mills, Pepper, Vaughan, Beazley, Grew, and Silvester are expected.

**BETHEL CHAPEL, ELM GROVE, LOWER NORWOOD.—ANNIVERSARY** Services on Lord's Day, the 20th of April, 1884, at 11 o'clock a.m., A SERMON by the Pastor. At 6.30 A SERMON by Mr. G. CRUTCHER. On Monday, the 21st, at 3.30 A SERMON by Mr. T. VAUGHAN, of Hackney. At 6.30 p.m. a Public Meeting, C. H. HAWKINS, Esq., in the Chair. Addresses will be given by Messrs. Whittle, Read, Head, Bateon, and others. Tea at 5.30. Tickets 9d. each. Collection after each service to aid the cause.

**COLLEGE PARK BAPTIST CHAPEL, LEWISHAM.—Tenth ANNIVERSARY** on Lord's Day, April 27th. SERMONS will (D.V.) be preached, Morning at 11 by W. HAZELTON, (the Pastor), and Evening at 6.30 by Mr. W. J. STYLES, of Kippel Street. On the following Tuesday, April 29th. SERMON at 3.15 by Mr. JOHN HAZELTON, of Clerkenwell. Tea at 5; 6d each. Public Meeting at 6.15, H. COOPER, Esq., to preside. Messrs Anderson, Box, Shepherd, Reynolds, Clark, Dexter, Holden, and Levinshon, are expected to give addresses.

**THE PRODIGAL SON; or, THE TWO SEEDS AND THE TWO COVENANTS**—being a Scriptural Definition of the Two States and the Two Standings of the Elder and the Younger Sons in the Parable of the Son of God. By AARON ALLARD (Baptist Minister). London: Robert Banks, Racquet Court, Fleet Street. Price 4d.; three Copies, post free, 1s.

**SAVING KNOWLEDGE.**—A Discourse delivered in Grove Chapel, Camberwell, on Sunday Morning, August 17th, 1851, by the late JOSEPH IRONS. Reprinted October, 1883. Price 1d.; per post, 1½d. Four or more copies, post free, from D. FISK, 6, Brighton Place, Brighton.

The Editor of the *Protestant Echo* says of the above: "Mr. Irons's Sermon requires no recommendation of ours; his name is better than anything we can say. Yet we may say that this Sermon seems to us unusually precious."

**S. ANSCOMBE,**

**UNDERTAKER.**

**29, COLLEGE PLACE, BRIGHTON.**

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## THE TRINITARIAN BIBLE SOCIETY

(For the Circulation of Uncorrupted versions of the Word of God).

## THE ANNUAL MEETING

will take place, D.V. at

FREEMASON'S HALL, Great Queen Street, Lincoln's Inn, London,

On TUESDAY EVENING, April 29th,

when the Report of the Society's Proceedings during the past year will be read, and the

MEETING ADDRESSED BY VARIOUS MINISTERS AND FRIENDS.

Chair to be taken at 6.30, by Rev. G. W. STRATON.

## ROSELAKE COTTAGE, St. Leonard's-on-Sea.

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**GOSPEL BOOK MISSION TO THE ARMY AND NAVY.**—MR. C. BRIDEE, OLD GAOL CHAPEL, SALISBURY, Wilts, will be glad to receive donations from all lovers of free-grace in books and money, to help in the work of disseminating Gospel truths among our British soldiers and sailors.

**FOLKESTONE FREE AND SOVEREIGN GRACE MISSION.**—Rev.

J. de Ford, President. Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer. Committee—Messrs. Meacher, Whitehouse, Forbes, and Back.—The Committee of the above Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by our Reformers, the Articles of the Church of England, and the Westminster Confession of Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound and truthful tracts, free of the prevailing Arminian, Ritualistic and Romish teaching of the degenerate days in which we live. It is a time when the creature is exalted above the Creator; when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all, but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Room, suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay, 11, the Leas, will thankfully receive and acknowledge any contributions in money, tracts, books, sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free and Sovereign Grace principles.

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## THE IRRESISTIBLE BREAKER AND INFALLIBLE LEADER.

“The Breaker is gone up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them,” MICAH ii. 13.



VIEWED in the light of His loving and gracious purposes, Jehovah's declaration, “My counsel shall stand, and I will do all My pleasure,” becomes a source of the most boundless encouragement and strength to the souls of His people. Viewed in every other light (as it must be and is by those who, whether profane or professors, are “enemies and alienated in their minds by wicked works,”) the assertion provokes the worst of enmity and defiance: inasmuch as it is the asserted determination of Omnipotence to successfully prosecute to the end all the designs of that “covenant,” which is “ordered in all things and sure,” and to do so in the face of all opposition. To enjoy the sweetness in this revealed sovereignty of the Lord's will, legality of spirit, and carnal fear and unbelief must be removed, by the shedding abroad in the heart of the love of God by the Holy Ghost. Otherwise, even those who are ordained to be supremely blest, through what “the good pleasure of His will” has stored up for them in Christ, will stand in slavish awe of the Lord in times of trial, temptation and perplexity, rather than feel He is “dealing with them as with sons.”

And not long are the intervals of *unbroken* repose to any of the “heirs of the grace of life,” in their pilgrimage. A few sunny days, a few sweet spots, and the clouds arise and the scenes change to desert wastes and exhausted wells. The Elim with its palms and springs is quitted for barren tracks and thirsty sands. Yet “the good pleasure” of the Lord's “will” arranges all changes alike, though the effect on our sensations is so utterly diverse. Like Israel we may “sing His praise” amid the consolations; and, like her, we are prone “soon to forget His mighty works” in the exercises which succeed; and in our haste not to wait for His counsel, but to shape out our own plans of deliverance. Psalm cvi. 12, 13.

Among the many demonstrations of the irresistible purpose of Jehovah, that relating to the seventy years' captivity of Judah, and the certain restoration at the end of that period, affords remarkable proof. Prophet after prophet was commissioned to announce the

approaching woe, and the succeeding deliverance. In no hazy language, but in that which is most unmistakable, they described what was to transpire: one of them (Jeremiah) being cruelly treated for his faithfulness. Yet even he mingled with his denunciations and threatenings the gracious news of a limit being appointed to the calamity. But the apostate kings and their corrupt people naturally dwelt upon the predicted scourge: for no interest had they in the promised return to Zion. Only a little remnant could by faith see "the bright light in the cloud," and trace "the bow" therein "in the day of rain:" and thus behold their covenant God in the midst of wrath remembering mercy: and these had little hope of living to see the day when the power of Babylon should be broken by the monarch of the succeeding empire. These, however, would build their hope on all those spiritual realities reserved in the promise of the Messiah, the greatest and most complete of all deliverers; feeling the bondage of sin and death, and the yoke of Satan and of law, to be infinitely more intolerable, in their own personal experience, than the iron rule of Nebuchadnezzar and the deportation to Babylon. Such is the triumph of faith over sense. This is to live in the Spirit while yet in the flesh.

And when the illustrious Isaiah announced the very name of Cyrus, as that of the appointed and anointed one of God, who should "break in pieces the gates of brass, and cut in sunder the bars of iron" (through Jehovah's *going before him*); "before whom the two leaved gates should be opened, and not be shut," it was specially for the sake of these faithful few, who in company with their prophets "sighed and cried for all (the idolatrous) abominations which were done in their midst." To them the prophet's message would doubtless be the means of directing their thoughts, not only to the faithfulness of the Lord in saving their country and nation from utter ruin, but also to Him Who should "save His people from their sins," and "break in pieces" every oppressor. Especially would such words as these be likely thus to affect their hearts and understandings: "For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name.....That they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else.....Drop down, ye heavens, from above, and let the skies pour down right-

eousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Isaiah xlv. 4—8.

Such glorious words extended far beyond the person and the work of a literal Cyrus. They definitely bespoke the appearance and mission of Him Who was to spoil principalities and powers, making a show of them openly in the death of the cross, and to lead forth His redeemed to an everlasting rest in the land afar off.

Contemporaneous with Isaiah was Micah the Morasthite. He too deals with the same subject. Viewing the seventy years' captivity as ended, and Cyrus with his power subduing Babylon, he exclaims, "The Breaker is gone up before them," (*i.e.*, the Jews.) Then observing their consequent release and their march out of the place of their bondage, he adds: "They have broken up" (or more correctly, *they are breaking through*: namely, the bonds that restrained them), and have passed through the gate (*i.e.*, one of the many renowned gates pertaining to Babylon) and are gone out by it (on their journey towards Jerusalem): and their King (or *Ruler*, probably Zerubbabel), shall pass before them, and the Lord on (or *at*) the head of them." Thus the effectual work of the Medo-Persian conqueror, in freeing and restoring Judah and Israel's remnant, sets forth that of the IRRESISTIBLE BREAKER, the Lion of the tribe of Judah; while the after-leadership of Zerubbabel typifies that of Him Who is given by the Father as "a Leader and Commander." Isaiah lv. 4. And thus does the literal always combine with the Spiritual import, in what the prophets declared concerning Israel and Judah's tribes.

And until the days of time shall end Zion, both collectively and individually, will often be so involved and incapable of delivering herself, that the power of the IRRESISTIBLE BREAKER will need to be called to her aid. Outwardly, the subtle, potent, captivating influence of Antichrist, the impious boldness of Infidelity, the prevalent worldliness and lethargy, now lead captive the professing scores of thousands, and threaten, though in vain, to raze the very foundations of eternal truth. Inwardly: the Lord's own elect feel now, as ever, (and with shame and sorrow when duly alive to the fact) that unbelief, carnality of mind, and amazing indifference to Divine things, affect all the powers of heart and mind, to the spiritual

enslaving of their affections and desires. Who can "BREAK" down the combined *outward* forces of hell? Who can subdue the *inward* array of foes, but the IRRESISTIBLE BREAKER? The press and the pulpit are here and there, by the labours of a faithful few, endeavouring to stem the tide of *outward* abominations, and to stir up the dormant *inward* zeal: while free-will prayers, resolutions, feigned repentance, and self-wrought faith, aim at and often falsely announce the victory over all of Nature's corruption. But what avails these puny efforts? As none save Cyrus was decreed victor over imperious Babylon, so none save the Lord Jesus, "by the Spirit of His mouth and the brightness of His coming," can so enforce His authority as to make the people "hate the whore"—the apostate Roman hierarchy—"and tear her flesh and burn her with fire," *i.e.*, utterly destroy her political and social status. Nothing less can expose the sophistries of the infidel and atheist; nothing less can undeceive those who (after the fashion of the Church-and-Stage Guild) imagine they can enter heaven, with the world in their heart and hands and a superficial religion in their heads; or those whose sensationalism is of earthly, not heavenly fire.

The Heavenly "BREAKER" does His work as with a sledge hammer. It is His holy Word. Jer. xxiii. 29. According to the nature of the material on which the strokes descend, so are the effects. The rock breaks into pieces with its blows: its friable particles being scattered to the winds. The golden metal expands beneath its operation, yet remains unbroken. So are the ungodly shivered as a potter's vessel, and are lost amid the worldly crowd, while the regenerated yield to the manipulation, and cleave together and to the Lord with purpose of heart, saying, "Though He slay me, yet will I trust in Him." And sweet to them is that BREAKING which knocks off the chains and fetters of legal bondage, and by expanding their hearts like beaten gold, brings them into the "glorious liberty of the children of God." Then in the enjoyment of the love of Christ they can "BREAK FORTH," through every foe and obstacle, and "go through the gate"—find escape by Christ, that "gate of the Lord, through which the righteous shall enter." What a glorious change! After being drudges and slaves for a long season, to find they are in the way to the Mount Zion, the heavenly Jerusalem. Yes, in spirit are already come to it. Heb. xii. 22. How unspeak-

able the bliss ! No longer ruled by Satan, sin and world ; no longer a prey to apprehensions of law, and guilty fears and forebodings, they rank among those who have *come* to "the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." *vers.* 23, 24.

But it is indispensable that their Divine Ruler, Zerubbabel, should "pass before them, and the Lord at the head of them." They need Him for vanguard and rereward every step of the journey homewards : for well they know His words : "I lead in the way of righteousness, in the midst of the paths of judgment : that I may cause them that love Me to inherit substance ; and I will fill their treasures," Prov. viii. 20, 21. And these utterances are to be richly verified in the protecting guidance vouchsafed to all "the ransomed of the Lord," who "shall return, and come to Zion with songs, and everlasting joy upon their heads : " for they, like Israel from Babylon, "shall not go out with haste, nor go by flight ; for the Lord shall go before them, and the God of Israel shall be their rereward."

Hence there is the most solid ground for confidence on the part of the Lord's family. Many of them are personally sorely afflicted and distressed. Others are oppressed by the gloomy outlook in the church and in the world. Those who are ministers of Christ are for the most part heavy-hearted, at what they see of abounding evil and lack of spirituality. But the IRRESISTIBLE BREAKER lives ! "His reward is with Him, and His work before Him"; and as "the God of peace" He will bruise Satan under our feet shortly ; and break down every barrier which stands in the way of His people obtaining to the full the promised various deliverances they need in time, and which shall be consummated by their possession of the glorious "inheritance of the saints in light." Sanballat, Tobijah, the confederated Samaritans and Hagarenes, may conspire to assault and interrupt ; but the King has passed before His people, and the Lord, the INFALLIBLE LEADER, is at their head, and through Him they shall do valiantly, and "tread down their enemies as the mire in the streets."

THE EDITOR.

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## LETTERS BY THE LATE MR. C. LUCAS.

Nos. 10 &amp; 11.

Brighton, Oct. 31, 1865.

My dear Friend,—A few nights since, on my bed, I had a lively sense of the love of God in my heart; and whilst quietly enjoying this blessed frame of mind, these words presented themselves: "Love is of God, and every one that loveth is born of God, and knoweth God." It made me trace it up to the fountain-head of all our mercies, even the loving-kindness of a merciful God in His dear Son. If the patriarch Jacob was obliged to confess that he was unworthy of the least of that mercy and truth which the Lord had shown him, how much more should we—at any rate, myself—lie low in the dust of self-abasement at the footstool of mercy, under some small sense of the same feeling. The poor publican could not lift up so much as his eyes to heaven, when in the temple; yet I quite believe that in this humble position, the eye of faith and the hand of faith were both directed to the Lord Jesus. And is it not so with us, sometimes? and we are ready under a sense of our own sinfulness to prostrate ourselves upon the very ground: yet there is a looking up to the cross of Christ. And in this look how many of the blessed graces of the Spirit begin to show themselves. There is true humility, self-loathing, godly sorrow for sin, confession of sin, a desire to be honest in spiritual things, and many more which I cannot enumerate, but which form the new man of grace, or perhaps I may say, "Christ in us, the hope of glory."

Yours sincerely,

CHARLES LUCAS.

Brighton, Feb. 21, 1867.

My dear Friend,—What a check is given to all our flesh-pleasing imaginations when the hand of God is laid upon us in bodily sickness. David in Psalm cxix. says: "Before I was afflicted I went astray, but now have I kept Thy word." I believe it is in afflictive dispensations that the Lord is pleased to bring eternal things more closely before our view; and perhaps there may be as well a near prospect of soon entering into the presence of a holy and righteous God, and the question may arise in the mind, How can I appear before Him Who "is of purer eyes than to behold iniquity" with the least allowance? It is Christ being now out of sight that makes these waters bitter. How different it is to read of these waters, or hear others speak of them, to tasting them ourselves! Could you find the mustard seed of faith, my friend, in your affliction? O how little it often appears to be, when purified and

purged from all vain confidence in these furnaces; yet if true, however small it may be, it unites to Christ the Saviour, and will ultimately prevail. The Christian learns lessons in these trials that he never entirely forgets in after-life. The Lord teaches him to profit; and it did me good to hear of the exercises of soul you passed through. One text that you quoted led me to read in the evening part of the 6th chapter of John, and after I went to bed I had an encouraging meditation upon it, when thinking on these words: "Every man, therefore, that hath heard, and hath learned of the Father, cometh unto Me."

The query arose in my mind, what that teaching was which was ascribed to the Father in an especial manner, when these two verses occurred to me: "Behold the Lamb of God, which taketh away the sin of the world;" "This is My beloved Son, in whom I am well pleased; hear ye Him." I found it sweet to be thus directed to the fountain-head, the source from whence all our mercies proceed. It strengthened my faith in tracing all those blessings, which I have been the unworthy recipient of, up to the love of my heavenly Father, and flowing through the channel of His dearly-beloved Son. Where must we look for our peace and salvation? I had much rather have it from direct acts of faith on my Saviour, than trying to obtain comfort from my experience in a way of natural reasoning. If at any time we do *really* get help from remembering the way the Lord has led us, it is because the Holy Spirit is pleased in some measure to give us the same experience over again. I believe Christ must have the pre-eminence in all things. He it is Who kindly uses such encouraging language as this: "Look unto Me, and be ye saved," "Come unto Me, and I will give you rest," "Bring him unto Me," &c. One faith's view of Christ will lift the soul out of all its troubles. Now I am constantly learning how impossible it is to raise this faith in my own soul; but yet it is generally through the word that the Lord is pleased to cause this blessed grace to spring up: as we read: "Faith cometh by hearing, and hearing by the word of God." "It pleased God by the foolishness of preaching to save them that believe."

Yours sincerely,

CHARLES LUCAS.

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FAITH, THE SUMMARY OF VIRTUE.—The Jews in the Talmud have the saying, "The whole law was given to Moses at Sinai in six hundred and thirteen precepts." David, in the xv. Ps. brings them all within the compass of eleven. Isaiah brings them to six. Isa. xxxiii. 15.; Micah to three, Micah vi. 8. Isaiah again to two, Isa. lvi; Habakkuk to this one: "The just shall live by faith."—Hab. ii. 4.

LIGHTFOOT.



## THE BODY OF OUR HUMILIATION.

THOUGHTS ON PHILIPPIANS iii. 17, 20, 21.

*"Brethren, be followers together of me ; and mark them which walk so as ye have us for an example. For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ; Who shall change our vile body (Who shall change the body of our humiliation) that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself."*

Dear Mr. Editor,

HE title of an article in the August number of the *Gospel Advocate* somewhat stirred my spirit with a desire to muse a little over the sacred portion with which it is associated, and in venturing to draw near I would desire in childlike simplicity to look upward for the Divine teaching, leading and guidance of the ever-blessed Spirit, that "the instruction" of Wisdom, which He alone can impart, may preserve me from darkening "counsel by words without knowledge."

The mind of the Apostle, when he was instructed to address this soul-animating language to the Church at Philippi, evidently embraces the whole body of the redeemed, from the fall down to the period of the second coming of the Lord. He speaks in *corporate* language—"our conversation." He had heard the voice of the Object and Subject of it—"Who made Himself of no reputation, and took upon Him the form of a servant" (Isaiah xlii. 1), and was made in "the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 7-11). Paul had been humbled to the dust by the revelation of His resurrection-glory, and could confidently and joyfully aver that "Christ is risen," and coupling his ministry with the ministry of the Apostles and Prophets, he gathers up its essence into the compass of one word, and says, "For our conversation is in heaven," and bids us be followers of those "who walk so as ye have us for an example ;" and to remember them which have the rule over us, who have spoken unto us *the Word of God* ; "whose faith follow, considering the end of their conversation—Jesus Christ, the same yesterday, and to-day, and for ever," Heb. xiii. 7-8.

The heavenly message by the *two shining ones* at Bethany echoed in his soul: "*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*" His faith anchored in it. It was to him that secret spring of consolation which buoyed up his soul under all the sufferings for Christ's sake which he had been and still might be called to endure, and inspired his heart to the utterance of the holy language to the church at Colosse: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake, which is the church," Col. i. 24. Hence, the declaration of His unwavering faith, that He Who had been taken up in the glory of the cloud which received Him should, at the appointed time, be revealed in manifested glory according to His word: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). His faith brought to him a present enjoyment of the longed-for period, and he breaks forth in the language of holy expectation, and says, "From whence also we look for the Saviour, the Lord Jesus Christ." Yes; "that same Jesus," the crucified One, Whom God hath made "both Lord and Christ:" 'tis even He Whom we look for from heaven. He it is Who shall come in the clouds of heaven; and this shall be one of the glorious purposes of this coming, even to "change our vile body," who now are the sons and daughters of the Lord God Almighty, though we wear our present mean and lowly garb, and are counted by a Christ-despising world as the off-scouring of all things, who, being in the darkness of this world, cannot discern in us the marred image of Him Whose name we bear. But it shall not be always thus. No; "our salvation is nearer now than when we believed," Rom. xiii. 11: and "we look for the Saviour," Who, when He shall appear, shall change this our present corporate aspect before the world. "He shall change the body of our humiliation." It shall not be destroyed, but transfigured, as the body of His humiliation was in the mount; "that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." What we shall be shall then appear. In this hope, says the apostle, "our faith is stedfast," for "we know that when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John iii. 3.) 'Tis no mere pleasing imagination. Nay, says Peter, "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty" (2 Pet. i. 16). And the apostle Paul completes the argument, saying, "Know ye not that so many of us as were (or are) baptized into Jesus Christ, are bap-

tized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. vi. 3-5.

We do well to observe the apostle's manner in speaking of his body. He does not claim it as that which belonged to himself individually, as he does "the body of this death," from which he rejoices that he shall be delivered (Rom. vii. 24); but he views it corporately; as that which the whole church of Christ inhabits. Of which, speaking in another place, he says, "Now ye are 'the body of Christ, and members in particular'" (1 Cor. vi. 13). He recognizes her oneness in relation to her glorious Head, and says: "Who shall change our vile body" (the body of our humiliation), mean and vile in the eyes of the world; but glorious in His eyes, as reflecting His marred image Whose death is her life, and Whose death—in her communion—she is enjoined to show forth as the spring of all her hope and sustenance "until He come." We see Him, not now with our bodily eyes, for the heaven has received Him, and "must receive, until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began," (Acts iii. 21); but "yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37). And we are looking for His coming with a joyful expectation that shall not be cut off, knowing that when He comes He will change our vile body (the body of our humiliation) from glory to glory: He shall change its aspect. He shall not destroy its identity, but so change it "that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Then shall He be "glorified in His saints, and admired in all them that believe." (2 Thes. i. 10.)

The blessed Spirit has not left us to draw upon our imagination, nor to wander from the inspired word for an understanding of His unit—this changed body, but has indelibly engraved its form for us upon the first page of His holy word. Its production was the grand work which crowned the six days' labour of our covenant Triune God. It is not "bare grain" that is there set before us, but "that body which shall be," 1 Cor. xv. 37—the body that "He created to make." And the eye of the apostle's faith was fixed upon the end, and his soul was entranced with the glory of the way and manner in which our God makes His ends meet. None existed to take part in the production of this His Own handiwork, which breathed no other life but His. It had no independent life, but lived and moved

and had its being in Himself. God was all in its every minute member, and it was called "the son of God." (Luke iii. 38). God here graciously declares "the end from the beginning." And how blessedly the psalmist speaks of it under the influence of the Spirit of prophecy: "I will praise thee, for I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thy eyes did see my substance, yet being imperfect; and in Thy book all My members were written, which in continuance were fashioned, when as yet there was none of them," Ps. cxxxix. 14—16. And we are exhorted to "consider the work of God," for "the thing that hath been, *it* is that which shall be." Our faith instinctively bows to the testimony concerning the work of our God: "He spake and it was (done); He commanded and it stood fast," Ps. xxxiii. 9; but does that faith equally embrace the fact that the work of each successive day occupied that day? God the eternal Spirit in the first page of the inspired word has sketched for us an outline of the eternal purpose of a covenant God, which "He purposed in Himself," and this perfect body is the glorious outcome of that purpose. It does not stand before us here as "the beginning of the creation of God," but the end; and with its marvellous completeness and perfection, augmentation is not consonant. I know that the creation of the woman is spoken of in the chapter; but God speaks here of things that were not, as though they were; hence the declaration: "So God created man in His Own image, in the image of God created He him, male and female created He them," Gen. i. 27. But it will be our mercy in approaching God's word, if He will enable us by the teaching of His holy Spirit to distinguish between "things which differ." The apostle was thus favoured; hence, though Eve's life was hid in Adam, he is led to take special notice of the fact that "Adam was first formed, then Eve" (1 Tim. ii. 13), and we know that she had another birthplace.

Nothing, however minute, relating to the Divine purpose, whether concerning the church or the world at large, was left out of God's account in this first chapter: for with Him there are no after-thoughts, and that which immediately follows is the order of the working out of that Divine purpose. Hence we read: "Thus (after this order) the heavens and the earth were finished and all the host of them, and on the seventh day, God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work, which God created and made"—margin, "created to make," Gen. ii. 1—3.

Now the great mystery of godliness is about to be unfolded. Oh, how great is it!

"The Lord God planted a garden eastward (toward the sun-rising) in Eden," Gen. ii. 8. "And the Lord God took the man (margin, took Adam) and put him into the garden of Eden to dress it and to keep it" Gen. ii. 15. Oh, sacred spot! sanctified by the Divine presence as the hallowed home of His creature; the sacred sanctuary for communion and fellowship with Him Whose image he reflected. But he was placed there under a covenant of works. Obedience was the condition of its possession—obedience ever; and death, spiritual and corporeal, the penalty of failure. But he was a lonely one. "For Adam there was not found an help meet for him." "And God said, It is not good that the man should be alone; I will make him an help meet for him."

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made (or builded) He a woman, and brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man." How indissoluble was the union! She breathed his life; she bore his image; she reflected his glory; a glory such as eye had not seen. Surely, a shadow of "the body that shall be;" a dim shadow of the one bride of Christ, adorned in all the perfection of her one glorious husband. Still, but a shadow.

*(To be continued.)*

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SPIRITUAL UNION (Ps.cxxxiii.)—The Spirit of heavenly love was that oil of gladness which Jehovah poured without measure on Him Who is the High Priest and Head of His church. Insinuating and healing, comforting and exhilarating, it is diffused from Him over His body mystical, even down to the least and lowest members: "Of His fulness have all we received:" and as it is said of Mary's box of spikenard: "The house is filled with the odour of the ointment." Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah than are the influences of grace, when descending in soft silence from above upon the church, in the union and communion of which God hath "commanded the blessing, even life for evermore." O come the day! when division shall cease, and enmity be done away; when the tribes of the spiritual Israel shall be united in a band of eternal charity under the true David, in the Jerusalem which is above; and saints and angels shall sing this lovely Psalm together. BISHOP HORNE.

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# "HIMSELF HATH DONE IT."

ISAIAH XXXVIII. 15.

"HIMSELF hath done it" all.—O how those words  
Should hush to silence every murmuring thought !  
"Himself hath done it"—He Who loves me best ;  
He Who my soul with His Own blood hath bought.  
"Himself hath done it."—Can it then be aught  
Than full of wisdom, full of tenderest love ?  
Not *one* unneeded sorrow will He send,  
To teach this wandering heart no more to rove.  
"Himself hath done it."—Yes, although severe  
May seem the stroke, and bitter be the cup,  
'Tis His Own hand that holds it, and I know  
He'll give me grace to drink it meekly up.  
"Himself hath done it."—O, no arm but His  
Could e'er sustain beneath earth's dreary lot ;  
But while I know He's doing all things well,  
My heart His loving-kindness questions not.  
"Himself hath done it."—He, Who's searched me through,  
Sees how I cleave to earth's ensnaring ties ;  
And so He breaks each reed on which my soul  
Too much for happiness and joy relies.  
"Himself hath done it."—He would have me see  
What broken cisterns human friends *must* prove ;  
That I may turn and quench my burning thirst  
At His Own fount of *ever-living* LOVE.  
"Himself hath done it."—Then I fain would say,  
"Thy will in all things evermore be done ;  
E'en though that will remove whom best I love,  
While JESUS lives I cannot be alone."  
"Himself hath done it,"—precious, precious words ;  
"Himself," my Father, Saviour, Lover, Friend ;  
Whose faithfulness no variation knows ;  
Who, having loved me, loves me *to the end*.  
And when, in His eternal presence blest,  
I at His feet my crown immortal cast,  
I'll gladly own, with all His ransom'd saints,  
"Himself hath done it,"—all, from first to last.

## THE LATE MR. JOHN FRANKS.

Dear Sir,—

 HE enclosed note was the last I received from our dear old friend. I took an early opportunity to go and see him. I found him in bed, weak, but very happy. He said his dear Lord was giving him a few more lessons at school ; when they were done, He would take him home to be with Him, and like Him for ever. Before leaving, he said (after some sweet conversation I much enjoyed), "Entreat the dear Lord for a blessing,

that light may shine upon my pathway the short time that I may stay below. My soul enjoys at times a little sweet fellowship with the dear Lord on such occasions, and feels the force of those lines,

‘ My willing soul would stay  
In such a frame as this;  
And sit and sing herself away  
To everlasting bliss.’ ”

This was the last time of our meeting in the body, but many sweet visits we had still in the spirit. ’Tis sweet to get amongst the spirits of just men made perfect, even before we reach or meet them on that shore where partings are unknown.

Yours in covenant bonds,  
J. BRAY.

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68, Copley Street, Stepney Green,  
Feb. 1st, 1381.

My dear brother in living union with our precious Jesus,—It is a long time since I addressed you with my pen, but I felt a free mind to do so, and therefore shall endeavour to carry it out in the fear of the Lord. I do not know whether you have heard that I have been very much troubled with my breath for some length of time, and have been very troubled to walk; still I have been able very comfortably to attend to my official duties with ease and comfort till this very severe weather set in, and on Sabbath, 16th, I had a cab to take me to chapel and bring me home. I got through very comfortably, but after that I was confined at home till last Sabbath, and then such a blessed change in the weather having taken place, I was able without distress to resume my position at chapel, and, bless the dear Lord, I was very comfortable, and purpose, God willing, if nothing intervenes, being there on Thursday evening. I have just sent this line or two that if you can conveniently, or could stretch a nerve, I should like to see you, as we have known each other many years in the fellowship of the gospel of peace. Hoping yourself and dear wife are well: as bless the dear Lord, He has been merciful unto us. With regard to the health of my dear wife, till within this last day or two she has been troubled with the erysipelas; but she is better this morning, and that is a mercy for us both. I send not this to create in you any sudden emotion; for, bless His precious name! I am in good health with the exception of my breath, and, bless His precious name, the covenant is ordered in all things and sure, and *contains all my salvation: and that is, the promise of the life that now is, and of that that is to come.* Please give my Christian love to all. If they should come this way I should be very pleased for them to favour us with a call, as I cannot get

about as I used to do; and the weather, having been so cold, strikes me inwardly. My dear wife joins me in Christian love to all friends, and believe us,

Love to all saints.  
Mr. L. ray.

Yours in bonds of covenant love,  
JOHN & M. A. FRANKS.

### THE MYSTERIES OF THE KINGDOM.

**T**HE work of grace is to the believer a great mystery. Its beginning is a mystery; its advancement a mystery; its completion a mystery; but though from first to last it is a mystery, it is a sure and certain work, though a "strange work," and secret work. Some can tell us they know the time when, and the place where, this secret work was begun; and others often feel perplexed and much exercised in mind, lest they are not the subjects of the kingdom of grace, because they cannot point distinctly to the when, where, and how they became so. This much is certain, such are not believers in what is termed being "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven" by the sprinkling of water, &c., at baptism. But having been made to know feelingly their sinnership, under the teaching of the Holy Ghost, in the spiritual entrance of the law, whereby they have been humbled and crumbled into felt nothingness, they have been drawn to, and run after the Lord Jesus Christ, our glorious Emmanuel—the gracious and Almighty Law-fulfiller and Substitute, and there found the rest and healing of their distressed and weary souls. Their blindness has been removed, and they now say, "I once was blind, but now I see." This is the all-important evidence of life in the soul. Having this evidence, what springs of comfort and encouragement flow therefrom, to "hold fast the beginning of your confidence firm unto the end." For "He is faithful that hath called you." God's "strange work" is mysterious, whether it be begun suddenly, as in a Saul of Tarsus, or in the soul of a hard-hearted and ignorant Philippian jailer, shaken to its very depths by a spiritual earthquake therein; which broke the iron fetters of Satan, and opening the doors of conscience and heart, made him cry out in wild alarm, "What must I do to be saved?" Or whether by the more gentle opening of the heart of Lydia among the assemblies of the saints, or in the more general way, the instruction in the word from infancy, as in the case of Timothy, the work of grace is equally almighty, sovereign, and mysterious.

"So is the kingdom of God: as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, *he knoweth not how*. For the earth



bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear":—a very beautiful and perfect illustration by the Divine Master (as it was sure to be from Him "Who spake as never man spake") of the work of grace from the moment the Holy Spirit drops the seed of "the word of life" into the heart of a sinner, till the time of ingathering to the garner of the great Husbandman. Sometimes the seed is brought to a state of perfection and gathered in early; sometimes more time is allowed for it to ripen; but whether short or long be the time, "salvation is of the Lord" alone, and "His work is perfect."

The springing and growing up of the heavenly seed is as great a mystery as the sowing thereof. As in the cornfield there are numerous foes to the growth of the tender germ, and many that need the watchful care of the husbandman lest they should destroy it altogether; and as the genial and exhilarating influence of sun and shower are needed to encourage the growth of the seed (and yet its growth is a mystery), even so it is with the heavenly seed before the blade appears. The life of the seed has been preserved amid all opposition, oppression, and devilish craft; amid the allurements of an ensnaring world, the entanglements of a fleshly mind: the struggles and strivings under the law to win salvation. And amid, and notwithstanding all this and numerous other foes, grown it has, and sprouted it has, because the life-seed is eternal, and it has been matured by the dews of God's Spirit, and cheered and encouraged by the Sun of Righteousness, till at length the blade of faith appears.

But how tender is that little blade! how easily assailed! how often beaten down in this world's mud and mire; how often the weakling plant is so crushed under feet as to be unable to show its head; what winds and storms of temptations beat it about, and how often it sinks in waves of trouble and is overwhelmed! Ah, my soul, dost thou know nothing of this? Hast thou never been so oppressed, distressed, and overwhelmed with temptations as to wonder where the scene would end? Hast thou never had a fierce conflict within, "'twixt grace and sin," and been brought to say to thyself, *It does appear that sin is stronger than grace?* and but for the arm of Omnipotence restraining the rage of the enemy, and restraining thee in the hour of temptation, thou wast ready to give up in despair. Truly our soul has known something of David's overwhelmings as experienced in Psa. cxlii. and cxliii., and has taken comfort at finding such a companion in soul-travail. Ah! dear reader, we shall never get beyond Omnipotence; and if we know ourselves shall ever have to acknowledge: "Kept by the power of God, through faith, unto salvation." It was "*He* Who brought me up out of an horrible pit, out of the miry clay, and set my feet upon

a rock, and established my goings. And *He* hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord." It is all wonderful, mysterious, past finding out. David knew all about it: as we find in Psa. xl. 5. Well the Lord says, "First the blade, then the ear."

As the ear follows the blade, so we take it to represent hope as springing forth from faith. Faith in God carries the soul on to hope in God. Faith and hope are twin graces, and joined together as the ear is to the stalk. "Faith is in the understanding, hope in the will; and these two can no more be severed than the two cherubim above the mercy-seat." "Faith exists at the beginning of life, before all tribulations and adversities; but hope follows afterwards, and grows out of tribulation, and strives and fights against temptations, the cross, impatience, heaviness of spirit, &c., and waiteth for good things, even in the midst of all evils." Its song is, "God, even our own God will bless us." "Our soul waiteth for the Lord: He is our help, and our shield; for our heart shall rejoice in Him, because we have trusted in His holy name." What a sweet conjunction of faith and hope is here set forth by the psalmist! Truly "the name of the Lord is a strong tower, the righteous runneth into it and are safe." What shall we say of this grace of hope? Is it not a blessed gift of the God of Hope? "'Tis the helmet in our warfare," 1 Thes. v. 8. The plough wherewith God's oxen plough, and the flail wherewith they thresh, 1 Cor. ix. 10. The source of rejoicing, Rom. xii. 12. 'Tis Christ Himself formed in the heart "the hope of glory." Wondrous mystery! Look at thy progress in the Divine life, O believer: canst thou trace thy growth; has it not been an imperceptible progress? Thou hast arrived at a certain stage; but how? Canst thou tell the momentary stages of that progress? Nay, thou art constantly fearing thou art not growing at all, and often feel as though thou wert even going backward. Thou art even like that field of corn in the green ear, still being blown about by winds and storms which threaten thy destruction, and often find it hard to stand against the evils that are within thee, and all round about thee; but stand thou dost, because "kept by the power of God." And like the corn, which by the sun and shower is brought in due season to perfection, even so "Thy God will perfect that which concerneth thee, and will not forsake the work of His Own hands." Love to thee moved Him to begin the work, and love will complete the work, and in His Own time thou shalt be made perfect, and swallowed up in love eternally. "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ."

"Which hope we have as an anchor of the soul." W. P. C.

## PERSONAL LETTERS TO THE EDITOR.

## AN AGED VILLAGE PASTOR.

Dear Sir,—I sincerely hope you have returned safe, and are not fatigued by your long journey, but benefited thereby, and that many have been profited, feeble knees confirmed, weak hands strengthened, mourners in Zion comforted, prison-doors opened, captives set free, doubts removed, fears vanished, Satan defeated, Christ exalted, His people brought to “worship Him in Spirit and in truth,” their prayers and their praises accepted on His altar. He is “the beauty of holiness.” In Him “shall all the seed of Israel be justified, and shall glory.” By Him they are redeemed; by Him they are “called with an holy calling; not according to their works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began: but is now made manifest by His appearing, Who hath abolished death, and brought life and immortality to light, through the gospel,”—which the apostle calls “a glorious gospel.” He saith, “If the ministration of death—which is the law, being holy, just and good—be glorious, how much more shall the ministration of righteousness exceed in glory,” in the glass of the gospel? We not only perceive, as the royal psalmist sets it forth, the Lord of life and glory; but it reflects the Saviour’s image upon the minds of those who are brought to receive it; changing them “into the same image, from glory to glory: even as by the Spirit of the Lord,” causing their path to be the path of the just, shining more and more unto the perfect day. Those who are renewed in the spirit of their mind are brought to take heed to the word, which is a “light shining in a dark place, until the day-star arise in their heart.” Though, like the natural morning dawn, scarcely perceptible at first, it would increase as the Sun of righteousness drew nearer, Who would arise upon those who “feared His name, with healing in His wings.” As He draws near, clouds and vapours disperse, difficulties, perplexities, and distresses vanish; burdens fall off; guilt removes; death loses its sting, and the grave its victory. Sin having been subdued, guilt atoned for, the law receiving perfect fulfilment, all its demands are made good by Him Who came to make an end of sin by obedience unto death, reconciliation for iniquity by becoming a sacrifice for His people, thereby bringing in an everlasting righteousness, which is “unto all and upon all them that believe.”

Thus are they all complete in their Redeemer in all the will of God. Their disobedience was transferred to Him. His perfect and complete righteousness imputed unto them, which caused the apos-

tle Paul to exclaim, "Who shall lay anything to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." How clearly is Christ united to His beloved bride: so clearly that nothing in this time state—nor through a never-ending eternity—can ever disunite either the church from the Redeemer, or its members from each other. The apostle asks the all-important question: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 35-39.

The Father loved them, and proved the great love He had for them by giving His only-begotten Son, that they might live through Him; be one in Him, and He in them—perfect in one. Himself being the head, and the members, formed in Him, being made partakers of His Divine nature. Himself having taken the human nature into His Own Divine nature, hath exalted them even above the angelic host: seeing "He took not on Him the nature of angels," but the seed of the woman, causing them to sit with Him in heavenly places. To what a glorious height are they raised. What a difference from being a slave to Satan, and a servant to sin, and their adoption into the family of God: made kings and priests unto God, reigning with Christ for evermore, partakers of His throne: as unto Him is given a "name above every name." They also share the high honours comprised in that name, seeing He won the victory for them, causing them to overcome all things; for they, one and all, are made more than conquerors, through Him Who loved them and gave Himself for them. At His name "every knee shall bow; of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

This church, when her formation is complete, will be made a glorious temple, perfect in all its parts, shining as the sun in the firmament, filled with Divine light; renewed in part here, perfectly so hereafter. "Let this mind be in you which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, but was made in the likeness of men; became obedient unto death, even the

death of the cross," that He might make us sons of God, and heirs of eternal life. Glorious things are spoken of thee, O thou city of God—the dwelling place of the Most High. Thou art the palace of Him Who is King of kings, Lord of lords, and the only ruler of princes.

Yours in the Lord,

C. H.

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ONENESS OF SPIRIT.

My esteemed Friend and Pastor,—

I feel it a great privilege to be able to address you as friend and pastor, and to know that the same spirit of union exists between you and myself, as that which has done in previous years with those servants of God who are now in glory: I refer to Mr. Abrahams and Mr. Grace, both of whom I highly valued, and on many occasions their ministrations in public and in private were much blessed to me. And I can look back to the time when I was favoured to sit under the ministry of my own beloved father, and can testify to the oneness of spirit that pervaded his ministry with that of yours at the present time.

And I bless God for having sent you to His church and people, and hope it may please Him to spare your valuable life many years, and make you an increasing blessing. May it please Him to grant you an abundant out-pouring of His Spirit, so that you may be enabled to go before His people, to cast up the way, and to feed them with the finest of the wheat. It is indeed a mercy to sit under a faithful ministry, and one which the children of God cannot value too highly. May you prove that whilst you water others, you are watered yourself, and be favoured to enjoy sweet communion with God, Father, Son, and Spirit, in their distinct and united operations.

I feel it a blessing to know that you will remember me at a throne of grace, for I find afflictions do not lessen, nor the daily cross become lighter, and at times I am much cast down, feeling so utterly weak, helpless, and sinful, weary of all in this life, and longing to fly away and be at rest. I need so much wisdom, help, and strength from above in my daily walk and conversation, so that I may not dishonour the profession I make, or grieve the Holy Spirit.

But blessed be God, I know a little of the experience of the Apostle: "I can do all things through Christ, Who strengtheneth me:" and He has promised never to leave or forsake His children. Therefore I desire to take courage, and go forward in His strength, trusting in Him, and wholly relying upon Him for daily supplies of all needed grace.

Hitherto He hath indeed been to me a good and gracious God, and blessed me greatly in spiritual and temporal things throughout my pilgrimage. None have more cause than I to testify His unchanging love, faithfulness, and power, and I desire to praise Him for all that is past, and trust Him for all that is to come. He has been a "sure refuge" and "quiet resting-place" in times of greatest extremity. O may I be enabled to abide under the shadow of His wing, and be favoured to enjoy much of His presence.

"I cannot live if Thou remove,  
For Thou art all in all."

Yet if He should see fit to try me with dark paths, I know according to His gracious word He will bring me through.

"When the coward flesh shall start,  
May His presence and His love,  
Cheer and animate my heart."

Believe me my dear friend,

Yours, in true Christian fellowship,

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TOKENS FOR GOOD.

July 4, 1883.

Dear Sir,—I feel I must write to tell of the Lord's goodness; for surely never was a child of God more blessed and honoured. Nor is there a child of God less deserving of such special favour. But so it is, and I cannot help saying, "My poor soul would like to sit and weep herself away to everlasting bliss." Yes, I can truly say so; such are my present feelings; and I may add, have been for some days past. What mercy! What condescension of so great a God as our God to such undeserving worthless nothing as I am! It seems to me that dear David did not know how to express his unworthiness after Nathan had been rehearsing to him of what the Lord intended doing for him. "What am I, O Lord, that Thou shouldst do this?" And again: "Is this the manner of man, O Lord, to Thy servant?" Oh how it broke me to pieces with love to the same dear Lord, as David! Ah, what conversation goes on between the poor soul and God! Ah, sir, it cannot be printed, for none but the dear Lord can read such language: it could not be formed to be put in to print. And again, when I read that essay on dear Hart's hymn in this month's *Advocate*, oh, how it broke and melted my poor soul: it was almost too much for the poor body. Such condescension—I feel it is unutterable—quite so. Oh the second verse overcame me: because "Why me? why me? dearest Lord, why me?" And not many hours ago I was reading in Paul's first epistle to the Corinthians, and when I

came to the 8th verse of the 15th chapter—"Last of all He was seen of me also, as of one born out of due time"—what I enjoyed is better felt than described. That you know well: but why such a poor creature of a woman as I am should be so signally blest, is what I cannot understand. It is not the first time by very many that I have read all that I have quoted, and been blest under them. Oh I can say—and have said many times, as Mr. Vinall, sen., used to say:

"Oh my Jesus, Thou art mine.  
With all Thy grace and power!  
I am now and shall be Thine  
When time shall be no more."

Yes; through rich, free, sovereign grace and mercy; unmerited, unasked for, unsought for! my motto is: Jesus, Thy blood and righteousness are all my salvation. AN AGED ONE.

"CHANGES AND WAR."

July 13, 1883.

Dear Sir,—Never have I proved the words of dear Bunyan more than of late; though I have proved them true in a greater or less degree for many, many years during my spiritual life; but not so minutely as I do now. I have not seen the book for years: I have either given it away or lent it to some one. It is "Heart's Ease in Heart Trouble" that I mean: where Mr. Bunyan is talking of the unweariness of our common foe and enemy. Well do I know the words to be true, as Mr. Bunyan says, of our adversary the Devil, because I feel as described. Is he not our adversary in every sense of the word? If he cannot succeed in making us—God's living children—do his devilish biddings and doings, he will make the way for us as hard, and as rough and tough and rugged as he possibly can, or is permitted by our covenant God; no more. Well, he is permitted so to do with me, and not with me only, but with all God's children more or less.

"With some the tempter takes  
Much pains to make them mad;  
But me he found, and always held  
The easiest fool he had."

That is certainly a truth as regards myself. I often wonder he is not tired of worrying me as he does upon the same thing over and over again. I am almost worn out with his continual din; for he seldom brings anything new. Sometimes I scarcely heed him; sometimes I faintly say, Go on till you are tired; but sometimes he is permitted to make me of all people most miserable. I have no other weapon but weeping at a throne of grace, and the dear

Lord is so kind, and good and tender-hearted toward me—first whispers one kind word and then another; and so goes on comforting and cheering me all He can, as it were; that I say, “I know it, dearest Lord; do forgive me for acting so dishonouring to thee; for being so faint-hearted; but Thou knowest, dearest Lord, I cannot help it. I would not do it for worlds, but I cannot help it; I have no might against so great an army. I hate it and abhor it; but cannot get away from it, till Thou appear.”

Oh the kindness and love He displays are wonderful to poor sinful me! Was ever love like this? Oh, what a resting-place have they who know a throne of grace! I can truly say it is my only resting-place in trouble.

“Canst thou not, poor soul, perceive  
This is now thy work of faith?”

Truly it is; but who can give us this faith? None but the Author of it. So says your humble servant in a covenant-keeping God,

AN AGED ONE.

### THE JESUITS.

OEVER ponders the present rapid increase of Jesuitism in this country,—and it is at the root of all the Popery that now exists—may well feel alarmed about the future, if a believer in that interpretation of the Holy Writ which makes the slaying of “the two witnesses” a matter of the *future* and not of the *past*. This is not *our* view; but it is that of many gracious and intelligent men. Were this *our* persuasion we should of course despair of any and every attempt to prevent that calamity, knowing that all prophecy being the expression of the Divine purpose, nothing can possibly thwart its accomplishment.

It is however cheering to mark that, the Lord’s way of working has usually been to overthrow His and His people’s foes, when they have been most jubilant and secure of effecting all their nefarious plots and maintaining their cruel dominion. As Babylon came to ruin in the midst of its triumphant feast, and sporting with the vessels of Jehovah’s temple, so doubtless will its antitype, Rome, against whom the handwriting on the wall is equally distinct and definite. But for the present we are compelled to note its steady progress in our own country, and the following extract from that popish organ, the *Tablet* newspaper, will show that Antichrist is truly becoming eminent among us.

THE ROMAN CATHOLIC CATHEDRAL OF WESTMINSTER.—Some time ago we explained in considerable detail how the site for the new Metropolitan Cathedral was to be acquired: first, by the Westminster Land Company (Limited)



from the Middlesex magistrates, to whom it had been reconveyed by the Crown, and then, mainly through exchange of land, by the Cardinal Archbishop from the Westminster Land Company. All these transfers have now been formally completed. Last week the prison and its site were legally conveyed by the Middlesex magistrates to the Westminster Land Company, and the same day the exchange of land between the Cardinal Archbishop and the company was effected. The see of Westminster is therefore now in full legal possession of the site of its future cathedral. The first thing to be done now, is, of course, to clear away the prison buildings. The sale by auction of the materials is to begin on the 10th of March, and the buildings, according to contract, will have to be pulled down and removed in five months. We understand that the definite plans for the cathedral will shortly arrive from Vienna, and that the principal modifications of the late Baron Ferstel's original designs are that the church will be lengthened, so as to give more room for a canon's choir, and that it will be raised in height by the introduction of a triforium below the clerestory. The dimensions of the site are, as we mentioned before, 550 feet in length from Ashley-place to Francis-street, and 300 feet in width from Morpeth-terrace to the eastern limit of the cathedral ground.

This is indeed a bold achievement on the part of Rome. St. Paul's cathedral, which is, we believe (judging from its popish service), already in the hands of the Jesuits, is to be rivalled by this monstrous edifice, and the announcement gives the nation no more concern, than if it was an hotel. But it shall all subserve the divine purpose. And this leads us to give an extract from a valuable tract\* showing how in a marvellous speedy manner the Lord achieved the expulsion from Mexico of the Jesuits, and overthrew the papal hierarchy in that country. It also places the death of the Emperor Maximilian, which was at the time so much deplored in England, in a totally different light from that in which it is usually seen. It is as follows:

A war between North and South on the great question of slavery broke out, and the clerical party in Mexico saw that their time had come. They looked to Maximilian, brother of the Austrian Emperor, as their saviour, and he received from the Pontiff his benediction, and a promise of the Empire of Mexico for himself and heirs for ever. Maximilian and his wife Charlotte left for Mexico. Marshal Bazaine led the way, and landed with an army at Vera Cruz. The feeble republican soldiers were no match for the trained troops of France, and they were beaten back until at last the noble president of the Mexican Republic stood within half an hour of the border line, ready to cross over if he could not help it; but he never did pass over. He maintained his position there.

Maximilian was received in Mexico with jubilations. The government was overthrown. The joy bells rang out, the incense burned in the Cathedrals, the old system was reintroduced, and the ecclesiastics demanded that the

\* The Jesuits in Mexico. Protestant Evangelical Mission and Electoral Union. Racquet Court, Fleet St., London. Price 1d.

property which had formerly been in their possession should be restored to them. But Maximilian said he understood that he was coming there as a constitutional sovereign to reign over a free people, and having enquired into this question properly, he saw it would require an even greater revolution than had already taken place to restore it to the Church.

Maximilian's wife—a woman devoted to the Papal interests—made up her mind to put up with this for a time. The Pope in his desperation urged the French Government to induce the British government to concur with him.

In the meantime the Alabama was coming from India and burning American ships. The owners of those ships were the widows of the captains—grand Methodist ladies, many of whom I have addressed often, before even that civil war came into action. Before the war they had been in affluence, but the labours of the Alabama left them in destitution.

In all that matter the Pope was a most deeply interested man. Our noble Queen had no sympathy with it. Neither had that noble body of people, the Lancashire cotton spinners. They were in a state of great poverty. Cotton was lying on the other side of the Atlantic which could have been sent over if slavery was continued; but they went to the British Government when perhaps it was hesitating, and said—"In the name of God not that. Let this whole question be settled in the interests of freedom. We do not want slave cotton, and we are still willing to live on a scanty meal a day, until, under God, this question is settled in the interests of the enslaved." America knew it, and remembers it.

Then followed the Pope's recognition of Jefferson Davis. He began his letter to him "Illustrious Sir, the Founder of a great nation." Indeed! That was one note; but it was followed by another. A courteous note came to the French Emperor from the President of the United States. It was courteous, and whenever those men want to say anything very forcible, they always put it in the most courteous manner. The note spoke of the friendly and affectionate relations which had always subsisted between the two countries, and asked a further proof of the French Emperor's affection that he should at once withdraw his troops from Mexico. That was a nice civil way of saying—"Get out, and be quick about it." The Emperor knew its exact significance.

The Chamber of Parliament in France had for months been irritated with the loss of blood and treasure in Mexico, and had come at last to ask "What advantage are we going to get from this expedition? What glory even are we to get from hounding about a little feeble republican army which always flies before us?"

The wife of Maximilian was thoroughly under the influence of the Empress Eugenie of France, who in her turn was devotedly attached to the interests of the Papal Church. Charlotte hastened to the South, took steamer, urged the captain to put on every pound of steam and hasten to France. There she hurried to Paris, saw Eugenie and the Emperor. She implored them, for the sake of their holy mission to Mexico and the safety of her husband, not to evacuate Mexico, but received from the Emperor the horrifying news that the order commanding Bazaine to withdraw his troops was already half-way across the Atlantic.

She then flew to Rome. But even there she was not received with open arms

as she expected. She was only received in public, and that in a very cold manner. The wily Pontiff told her he could do nothing. The news paralysed Charlotte, and she left the Papal presence a raving maniac.

Bazaine received his order to withdraw, and it is placed on record against him, that he discourteously said to Maximilian, "Well, Maximilian, we've done all we could for you, and now you'd better get out."

Bazaine withdrew, and Maximilian looked around him for a man to support him. He discovered one in Marquez, who undertook to hold the country on certain conditions—one of which was, that martial law should be declared, and that there should be no appeal from the condemnation of the court-martial to higher quarters. Maximilian conceded, and his minister wielded the instrument given him in such a manner that in a few months 11,000 persons bled under it!

The struggle between the power of Maximilian and that of the people commenced, and was carried on until after many battles, the Emperor one evening in the gloaming surrendered himself a prisoner. He was tried before the State Court after the Republican Government was restored. The terrible indictment brought against him stated that he had levied war against the State, in order to chaffge its Government. Evidence was produced to prove that he had been warned by ambassadors from Mexico that the penalty attaching to such an offence was death. Then that terrible list of 11,000 persons slain in cold blood was produced against him, and the Advocate asked, "Should the man who shut the gates of mercy upon eleven thousand of our countrymen have the gates of mercy left open to him?"

But the chief point against the Emperor was what was called the indelibility of his consecration. The prosecuting counsel said that as long as life-blood ran in Maximilian's veins no legal and peaceable government could exist in Mexico, for the Pope had consecrated him, and he was the Catholic power in the empire. The withdrawal of the consecration on the part of the Pope—and he was asked to withdraw—would have saved Maximilian's life; but it was sometimes awkward to be an infallible man, for you could not retract to-morrow what you had said on the previous day. The Pope had given Mexico to Maximilian and his line for ever with his benediction, and that must stand: for the Pontiff was infallible. It was not withdrawn. The death of Maximilian was demanded in the interests of legality, for the State was not safe with a man in it who could claim obedience as the sovereign, consecrated by the Pope.

In the year 1876, on the 19th of June, the unfortunate Emperor stood to receive his death. The governor was implored to pardon him; but with tears in his eyes he said he could not. But he undertook that should be the last blood shed, and the officers of the army were allowed to go unmolested out of the country.

There were seven parties to this conspiracy, and by that conspiracy, Constitutional Freedom, God's blessed Book, and Evangelical Protestantism, were intended to be prevented from passing out of the United States to enlighten those States and nations which were held under the darkest conspiracy the world had ever seen. But God came down in His

Majesty and settled the question. Among those parties to the conspiracy were the Pontiff, Maximilian, Charlotte his wife, the Empress Eugenie, the Austrian Court that supplied the gold, and, lastly the Jesuits.

But how did God answer them? How many weeks after the Emperor Maximilian fell was it before Garibaldi came thundering at the gates of Rome! I have been to see that old gate, and curiously enough it then bore the Pontiff's name. I was told that when the army of Garibaldi approached they had with them a colporteur with a pack of Bibles strapped to his back. He was a little fellow, but had formed the resolve he would be first inside the walls. When the firing ceased he tumbled over into the ditch, but found himself picked up by friends, and in twenty minutes he had sold all his Bibles, and could have sold many more if he had had them! That was God's answer to the conspirators. But when that little fellow fell into the ditch at Rome something else fell—a magnificent triple crown, which had been worn for twelve hundred years; but never to be worn again save in mockery of its former glory. I was in Italy about four years ago. There I met in a Methodist class-meeting 150 men wearing Victor Emanuel's uniform. The 150 men (who garrisoned and took care of the Pope) in a Methodist class meeting!\* And that was Rome. The Pontiff moved in the interests of clerical despotism, the Lord defeated his purpose, and in the attempt he lost his own crown and kingdom.

Then Austria, that supplied the gold! Why, how many weeks after did she in God's providence come into conflict with France; and they knew the result. When the Emperor of Austria looked around for a man to act as his minister, the conditions which that minister when found laid down were—that civil and religious liberty should be granted to the people, and the concession be backed up by a speech from the throne. Those conditions were accepted.

Now for the Emperor of France and his wife, Eugenie, who was said to have lifted up her finger to him in the carriage, and said—referring to the Franco-German struggle—"Remember, this is *my* war!" What of them? It was not long from the 19th of July to the 1st of September; but that was long enough for William of Prussia to conquer and compel the surrender of 445,000 men with their arms, 10,000 cannon, and with an indemnity of 2,000,000,000 francs; and Napoleon was walked off a prisoner to wear his Crown no more.

Then came the Empress sharing in this dispensation of the Almighty God. She escaped from France, and after a while her husband was permitted to join her in seeking refuge under a Protestant power. More than that, how deep was this providential action? Napoleon died an exile in a foreign land, and his body lay in the little chapel of Chislehurst, Surrey. And his son, the Prince Imperial, anxious to evidence before the world, and especially France, that he inherited the military genius of the Napoleons, offered himself as a volunteer to go to Zululand, and there in a miserable skirmish the Zulus assailed him. There—far away in a foreign land—he fell, with only a dozen companions near him. These subsequently returned, scratched out a grave for

\* [Our readers will not suppose *we* have any sympathy with the writer's *Methodism*; all we have to do with and endorse is the chain of Divine Providence. THE EDITOR.]

him, covered him, and left it for his widowed mother to start on her sorrowful mission to South Africa, to bring back the mortal remains of the last of the Napoleons. The body was brought back, and then our excellent Queen allowed her kind heart to lead her into a mistake in her desire to have a memorial erected to the Prince Imperial in Westminster Abbey—the pantheon of British greatness. But the House of Commons said that the son of a man who put his sword through the freedom of his own conscience, and hurled himself from the throne by violation of the constitution, had no right to a place among the heroes whom England delights to honour. So the mother bore the body away to a quiet spot in Surrey, and laid it beside that of Napoleon III., leaving them to await the resurrection.

The last result was a grand one. It was—*The Expulsion of the Jesuits!* I was present when the event took place, and of course went to see them off. It was a wonderful sight to see the gentlemen there on the railway platform with their shaven crowns, as they formed there,—the Government officer saying to them each and severally, “Don’t return here any more. If you do, you go to prison.” There came out the following morning an article in the leading newspaper in Mexico—the *Monitor Republicano*—an article expressing the sentiments of the people in reference to the conduct of the Jesuits. It was headed, “Jesuits, Farewell!” and was polite as it could be. People in that part of the country when they wished to be emphatic were always courteous. The writer drew up the bill of indictment of the wrongs inflicted upon the people by the Jesuits, enumerating the sufferings of the people, and pointing to the blood and treasure which had been wasted by their conspiracies, and the denunciation ended, after all, with words of compassion and sympathy, and said, “Gentlemen Jesuits, in this hour of your departure, as this nation spews you out—in this hour of departure we have sympathy and compassion. But it is not for *you*. We reserve it both for the people among whom you will fix your future homes, and with whose political, social and religious freedom you will try to tamper, as you have tampered with ours. Jesuits, farewell!”

The God Who thus wrought for Mexico can do as much for Britain. Doubtless many of these expelled monsters have found a home in our land, and England will yet have to demand their extradition. The Lord hasten it in His time!

THE EDITOR.

### JUDAS SALUTING CHRIST.

London, March 5th, 1884.

Dear Mr. Baxter,—

 IN reading a review of the life of Jesus by Dr. Edersheim, (Athenæum, Feb. 9.) who is held to be a Greek scholar of the highest order, I was struck with his rendering *καταφύλω* not merely to kiss Jesus, but to kiss him repeatedly, covering Him with kisses, to kiss Him loudly, effusively. He asserts

that the Greek word contains and conveys all this. If this is so, how it intensifies the odium of the spirit and action of the traitor! also how it emphasizes the awful declaration of the Lord Jesus: "Good were it for that man if he had never been born!"

May I ask you, dear sir, if the above learned doctor is correct in His rendering? It seems to commend itself to the mind, when we consider the character of Judas as read in the light of his dreadful crime.

I am, dear Sir,

Yours in the bonds of the Gospel of the ever-blessed Jesus,  
WILLIAM HARRODINE.

Dr. Edersheim has good authority for what he affirms; for the word *φιλεω* to "love" and "kiss" is intensified by *κατα* being prefixed to it, and in the latter form Scott and Liddell render it "to kiss tenderly," "to caress:" and the latter English word, as all know, implies much more than a single formal salutation with the lips. The same Greek word is used with respect to the woman "which was a sinner," who, in the house of the Pharisee was beheld *KISSING* our Lord's feet, and of which He said, "This woman since the time I came in hath *not ceased* to kiss My feet," Luke vii. 38, 45. The Saviour also employs the word to show the love of the father to the returning prodigal, who fell on his unworthy son's neck "and *KISSED* him." It also occurs in the narrative of the parting of Paul from the elders of the church at Ephesus, who "all wept sore, and fell on Paul's neck and *KISSED* him," Acts xx. 37. We do not meet with it in any other place in the New Testament: and in all the above instances, *intensity* in the manifestation of feeling is plainly depicted. And this being the case with Judas, gives tenfold force to the hypocritical malignity of his conduct.

THE EDITOR.

## THE NAME AND NUMBER OF THE BEAST.

### A PARALLEL AND CONTRAST.

F the solution of this mystery in our last issue be accepted as truth, in conjunction with that suggested by our correspondent J.W., it would be seen that in Hebrew, Greek, and Latin, the dominion and assumption of Antichrist is defined as "THE LATIN KINGDOM," in the symbolic number 666.

If now we turn to the account of the crucifixion of our Lord, the Prince (or Ruler) of the kings of the earth, we find that the superscription over His sacred head when impaled on the cross was, "JESUS OF NAZARETH, THE KING OF THE JEWS," and that "it was written in Hebrew, Greek, and Latin." John xix. 19, 20.

Comparing these facts, the following points arise before us. The crucified One as the appointed "Heir of all things" was exhibited (in mockery it is true) in a *universal* way by the three leading languages as a King. And such He is: for He is not only King of saints, and King of glory, but King of kings and Lord of lords; "and as such ordained to overcome all who make war with Him." Rev. xvii. 13, 14, and xix. 16. And what is the power that makes war with Him, but THE LATIN KINGDOM, imperious Papal Rome? which also in the three same languages is defined by its number 666, as the rival aspirant to *universal* sovereignty—the indisputable mark of the veritable Antichrist.

The parallel is certainly striking thus far. But here contrast arises. While the Saviour was "the true God, and an everlasting King," His claims were reviled in the title placed on His cross, and His incomparable Person subjected to the vilest indignity. His foe-rival, on the other hand, has no valid claim to its base and lofty assumption of regal power, yet instead of being crucified and held in contempt, is pampered, worshipped and laden with honours by a world made drunk with the wine of its fornications. And the contrast shall appear in the final issue of events. For as the real King's humiliation preceded His entrance into His everlasting kingdom and glory, so shall the pomp and splendour of Rome, in the persons of its popes, cardinals, bishops; priests, &c., form the prelude of their "everlasting shame and contempt." For "that which is highly esteemed among men (and nothing has been or is more so than popery) is abomination in the sight of God." And like a millstone cast into the sea from her lofty seat shall Antichrist be hurled into the seething abyss of perdition.

THE EDITOR.

## Letters by the Household of Faith.

LETTER BY MARY LEVITT.

Hull, Dec. 18th, 1872.

Beloved sister in Jesus.—

I again take up my pen to record the goodness of God to me, and say,

"When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view I'm lost  
In wonder, love, and praise."

I have reached another milestone, and am drawing nearer home. On December 17th I was seventy-three years old. I have many a

time thought every birthday would be my last ; but I have a strong impression that this is the last. But I must leave it with the Lord. I know He will take me at the right time. He has watched over me all my life, before I knew Him. He gave me kind, believing parents to guide me ; He dealt kindly with me in the days of my youth, and before I was twenty the Lord called me to a knowledge of myself, and, by the power of His Divine grace, gave me a sight of Himself, and brought me into an acquaintance with Him, and He has been instructing me to the present time. None teaches like Him : for He gives us understanding ; He opens our eyes. I am a monument of His mercy. I look back and remember the way—the way the Lord hath led me. And here I am, a living witness for Jesus, not ashamed to confess His name before men. I have great cause to praise Him. I cannot help praising Him.

“ With all His saints I join to tell,  
My Jesus has done all things well,”

and it does not want doing over again. He wove a spotless robe, and He has thrown it over us ; for it is “ unto all, and upon all them that believe,” and we are washed in His Own blood. He has indeed done all things well. We triumph in Christ over our three-fold enemies—the world, the flesh, and the devil. We are “ more than conquerors through Him that hath loved us,” and we rejoice in Christ Jesus, but have no confidence in the flesh. For, as you observe, we have nothing to boast of ; for “ by the grace of God I am what I am ;” and we are free-born heirs of God, children of the King. And O how sweet it is to have His refreshing presence, dropping His word into our heart, that we may meditate on it. We can walk and talk with God, when none knows but ourselves ; and it is very blessed when we can have private conversation with God and love what He says, and can acquiesce in all He does, and are satisfied with His will, and say from the heart, “ Thy will be done.” O it is heaven on earth to be a Mary sitting with Jesus :

“ My only care, delight, and bliss,  
My joy, my Heaven on earth be this,  
To hear the Bridegroom's voice.”

Well, my dear sister, I am just beginning a new year. O may the few days that are appointed for me be spent in watching and waiting for the sound of the chariot wheels, when the midnight cry will be made : “ Behold the bridegroom cometh, go ye out to meet Him.” May I be ready for the marriage, and enter into the joy of my Lord.

Yours in Jesus,

MARY LEVITT.



### OBITUARY NOTICES.

MISS C. TURNER, of Upper Norwood.—We have received the following for insertion; absence from home having made it too late to append those expressions of Christian regards which we feel.—Dear Mr. Baxter,—I have to inform you of the rather sudden departure of one of your subscribers, well-known to many of the readers of *our Magazine*—as I always call it,—Miss Turner, of Upper Norwood; for many years—I think 35—a member of the late esteemed Mr. G. Abrahams, whom she loved for the truth's sake; and yourself and others who preach the precious truths she so much loved to hear. She was prevented from leaving home during the last six years by lameness from rheumatic pains; but she often told the writer of this of the refreshing seasons she enjoyed at home in her little "services," as she used to call them; when Mr. J. Irons, or Mr. Toplady, was her preacher. She would at times regret not being able to come and hear you and others she loved, but would say, "It is not my Father's will;" to which she cheerfully submitted. She was very much pleased with the text you kindly sent her for a new year's greeting, Psalm lxi. 4. On the 18th of February, she took a chill, but kept about as usual till Friday, the 29th, when it was found she was too ill to leave her bed; congestion of the lungs had taken place. The writer of this was with her on Sunday, and found her weakness itself. She said, "I shall not be here long." I said, "Your life is in His hand." She said, "I know it: 'Not a single shaft can hit.'" I wished to let several of her intimate friends know how very ill she was. She replied, "Do; and tell them I am on the Rock that cannot move: all other ground is sinking sand; and ask them to commend me to the Lord." She continued the same until Wednesday morning, when at half-past eight, in trying to move her, she was gone to awake no more till the resurrection morning, close upon her 80th year, full of joyous expectation. She was interred in Norwood cemetery, on the 8th March, by her late pastor, Mr. Silvester, in sure and certain hope of eternal life by Jesus Christ, her Lord.

MR. HACK, residing near Loughboro', and MISS PECK, of Grantham, have also been summoned home to everlasting rest. They were choice Christians, and nearly the last words of the latter were, "My Jesus hath done all things well."

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SOUL ENCOURAGEMENT.—Fear not, O bride, nor despair; think not thyself contemned if thy Bridegroom withdraw His face awhile; all things co-operate for the best; both from His absence and His presence, thou gainest light; He cometh to thee, and He goeth from thee; He cometh to make thee console; He goeth, to make thee cautious, lest thy abundant consolation puff thee up. He cometh, that thy languishing soul may be comforted; He goeth, lest His familiarity should be contemned; and being absent, to be more desired; and being desired, to be more earnestly sought, and being long sought, to be more acceptably found. ST. AUGUSTINE.

---

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|                                                   |                                                                                                                                                                                                                          |
|---------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| BEDFORD—Zion .....                                | Services on Lord's Days                                                                                                                                                                                                  |
| BEDWORTH—Esra .....                               | Services on Lord's Days                                                                                                                                                                                                  |
| BOLNEY .....                                      | 6th (M. & A.) Mr. WHITBOURN                                                                                                                                                                                              |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM OVER                                                                                                                                                             |
| BRIGHTON—Egremont Lodge .....                     | Lord's-day at 11 and 7.                                                                                                                                                                                                  |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 2nd, Mr. GRAY; 9th, Mr. LAWSON; 16th, Mr. BOXELL; 23rd, Mr. VINE; 2nd, Mr. WILKINS; 6th, Mr. CORNWELL; 9th, Mr. SILVESTER; 13th, Mr. PLUMMER; 16th, Mr. DAVIS; 23rd, Mr. BRADBURY; 27th, Mr. STRINGER; 30th, Mr. PLUMMER |
| CAMBERWELL PARK—Esra D'Eynsford Road .....        | Lord's Days and Wednesday Evenings                                                                                                                                                                                       |
| CHIDDINGFOLD—Providence .....                     | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                                                                                                                               |
| COWFOLD .....                                     | 6th (E.), Mr. WHITBOURN                                                                                                                                                                                                  |
| DOCKING—Public Hall .....                         | 6th, Mr. GRIFFIN; 13th, Mr. TAYLOR; 20th, Mr. WHEELLE; 27th, Mr. JENNER                                                                                                                                                  |
| FAVERSHAM—Assembly Rooms .....                    | 1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN                                                                                                                           |
| GRANTHAM—Calvinist Chapel Castlegate .....        | Service on Lord's Days. 20th and 22nd (E.) Mr. Wakefield                                                                                                                                                                 |
| HADLOW DOWN .....                                 | Mr. WHITTLE 4th Lord's Day                                                                                                                                                                                               |
| HASTINGS—The Tabernacle, Cambridge Road .....     | 3rd, Mr. WELLAND; 6th, Mr. JONES; 10th, Mr. NUNN; 13th, Mr. SHARP; 17th, Mr. SMITH; 20th, Mr. BOTTEN; 24th, Mr. MOCKFORD; 27th, Mr. LAWSON (Brighton)                                                                    |
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| HORSHAM .....                                     | 6th and 20th, Mr. ANSCOMBE; 13th, Mr. WHITBOURN                                                                                                                                                                          |
| LITTLEPORT .....                                  | Service on Lord's Days                                                                                                                                                                                                   |
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| ROTHERFIELD .....                                 | Every 3rd Lord's Day, Mr. ROWE                                                                                                                                                                                           |
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MAY, 1884.

THE  
GOSPEL ADVOCATE:  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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The next Monthly Meeting of the Committee will be held (D.V.) at Owendish Place Chapel, Eastbourne, on Monday Evening, May 5th, at 7 o'clock.

**LIST OF OFFICERS.**—Trustees, Mr. A. J. Baxter, Mr. A. Funnell, and Mr. Joseph Gorrings. Hon. Treasurer, Mr. D. Gilbert. Hon. Secretary, Mr. James Worley.

Committee: Messrs. I. Adams, Eastbourne; S. Banfield, Brighton; H. Barrett, Lewes; S. Bastick, Brighton; A. J. Baxter, Eastbourne; A. Funnell, Lewes; I. Funnell, Lewes; D. Gilbert, Eastbourne; John Gorrings, Beddingham; Joseph Gorrings, Eastbourne; T. Lawson, Brighton; T. Martin, Five Ash Down; E. Morris, Lewes; J. Nunn, Brighton; W. Pannett, Lewes; C. Pierpoint, Brighton; A. M. Robinson, Brighton; G. Thatcher, Eastbourne; M. Welland, Lewes; T. Whittle, Croydon; James Worley, Eastbourne.

**EZRA CHAPEL, BEDWORTH.**—Although we have not received anything for this cause during the past month, we are glad to be able to say that £100 have been raised and paid off the debt, leaving only £50 outstanding. We trust this may soon be removed.

We have to ask the forbearance of various correspondents for the non-appearance of their communications; and also for not replying to some kind letters. We will do our best to attend to these soon.

**THE CREDENTIALS, CALL, AND CLAIMS OF THE CHRISTIAN MINISTRY,** &c. By D. A. Doudney, D.D. London: W. Mack, 4, Paternoster Square, E.C. Whoever has read and enjoyed the previous volume, "Retracings and Renewings," of which the present is described on the title page as supplementary, will doubtless heartily welcome this addition from the pen of Dr. Doudney. It contains "details of the Author's labours in Ireland, during a period of eleven to twelve years," and may be perused with profit in those hours when the wearied body and mind could not settle down to a close study of "the deep things of God." Not that there is nothing to be found here of "the wisdom of God in a mystery;" not that there is nothing below the surface of truth; but the evident design is to so combine an interesting narrative with useful reflections on the Lord's goodness in providence and grace, that there is no need on the part of those who are taught of the Spirit to "dig" in order to obtain an acquaintanceship with the contents. It is quite impossible with our limited space to give any proper idea of the various details which fill the volume. Dr. Doudney's has been an eventful and useful life, though (as we think) he is *occasionally* too wide in his charitable views of men and books. We say this with no unkindness. And it is truly marvellous at his advanced age to find so much vigour of body and mental capacities; his prolific pen displays, and of which the present work furnishes an additional illustration. Its price we suppose is 5s. or 6s.

**BRIEF ACCOUNT OF THE LIFE, CALL TO THE MINISTRY, AND DEATH OF SAMUEL TURNER, OF SUNDERLAND.** To be had only of R. Heffer, Saffron Walden, Essex, price 6d. As "the memory of the just is blessed," it affords us pleasure to find this little memento of the excellent minister of the Cornmarket Chapel, has been compiled. The manner in which it is got up is very praiseworthy, as the author has not thrust himself rather than the subject of his treatise before the reader. It gives a comprehensive view of each point of which it professes to treat, and those who love the truth, and do not know much or anything of who or what Samuel Turner was, will have no occasion to regret the small outlay involved in procuring this little work.

**THE PRODIGAL SON; OR, THE TWO SEEDS AND THE TWO COVENANTS.** By Aaron Allard, Baptist Minister. London: R. Banks, Racquet Court, Fleet Street, E.C. price 4d. Three copies post free 1s. This work is further declared on the title page to be "A Scriptural Definition of the Two States and the Two Standings of the Elder and the Younger Sons, in the Parable of the Son of God," and it may also be described as another contribution to the controverted point, Did "the Elder Son" in the meaning of Christ have any reference to a child of God. Mr. Allard contends he did not, and could not, and alludes to a strong dispute he had years ago with Mr. Philpot on the point, and also how in opposition to Mr. Smart he conclusively proved the Elder Son to be only a bond child and a *paria*. It is not our intention to go into the question at present, as some years since a *heut contest* was carried on in our pages between disputing parties. It is well-known Mr. *Smart* adapts the phrase "Elder Sons" to the Lord's people who have not, previous to this,

Conversion, been in their outward conduct what the prodigal was, and who murmur against the distinguishing favours showered on him above and beyond themselves: for it is the glory of God to put the "more abundant honour on that vessel which lacks." There are many good things in this tract, though it is deficient in cohesiveness.

**THE LAW OF SPECIES; AN EXPOSITION OF THE FALLACIES OF EVOLUTION BY EIGHT AXIOMS.** By Edward Poulson. London: Houlston and Sons, price 2d. To those who love investigating and exploding the oppositions of "science, falsely so-called," this little tractate will no doubt be very welcome. Mr. Poulson has been at great care to ascertain the views of the greatest authorities for the monstrous doctrine of Evolution, and states them with candour, while he refutes them both on their own ground and that of scripture and well-known facts. The work is said to be published under cost price, and we cannot doubt it.

**PROVIDENCE CHAPEL, CHURCH STREET, BRIGHTON.**—The 79th Anniversary of the Opening of this Place of Worship will be celebrated (God willing) on **THURSDAY, JUNE 5th, 1884**, when Mr. A. J. BAXTER, of Cavendish Chapel, Westbourne, will preach in the Afternoon, at 8, and Mr. T. BRADBURY, of Grove Chapel, Camberwell, in the Evening, at 7 o'clock. Collections will be made at the close of each service. Tea will be provided in Chapel at five o'clock; 6d. each.

**AGED PILGRIMS' FRIENDS' SOCIETY.** Instituted 1807.—The 77th ANNUAL MEETING will (D.V.) be held in **EXETER HALL** (Lower Room), on **MONDAY EVENING, MAY 26th**. The chair will be taken at 6.30, by the Right Hon. the **EARL OF RODEN**.

The Revs. Canon Cadman, M.A., G. D. Copeland, B.D., J. Ossian Davies, T. Hull, H. Sinclair Paterson, M.D., W. R. Skerry, and J. Vaughan will address the Meeting.

No Tickets required.

Office—83, Finsbury Pavement, E.C.

J. E. HAZELTON, Secretary.

**AGED PILGRIMS' ASYLUM, HORNSEY RISE.**—Anniversary July 4. **BENEVOLENT FUND—SALE OF WORK.**

The Ladies' Committee have the pleasure of announcing that the Annual Sale of Useful and Ornamental Articles on behalf of the Benevolent Fund for aiding the sick and infirm inmates, will be held at the Asylum on the 4th July.

Articles for Sale—especially useful—or Materials for making up will be thankfully received. Ladies will please forward parcels to the Asylum, addressed "Care of the Secretary, Mr. W. Jackson," who will answer communications on the subject.

Parcels may also be sent to the Society's Office, 83, Finsbury Pavement, E.C.

**MEMORIALS OF W. HUNTINGTON.**—A Collection of over twenty **MS. LETTERS**, all on spiritual subjects (mostly published), in good condition, dated from the post marks. Will be sold singly, at 2s. each, post-free.—Address, R. Berry, 52, Tyrrell Road, E. Dulwich, S.E.

**THE PRODIGAL SON; OR, THE TWO SEEDS AND THE TWO COVENANTS**—being a Scriptural Definition of the Two States and the Two Standings of the Elder and the Younger Sons in the Parable of the Son of God. By **AARON ALLARD** (Baptist Minister). London: Robert Banks, Racquet Court, Fleet Street. Price 4d.; three Copies, post free, 1s.

**SAVING KNOWLEDGE.**—A Discourse delivered in Grove Chapel, Camberwell, on Sunday Morning, August 17th, 1851, by the late **JOSEPH IRONS**. Reprinted October, 1883. Price 1d.; per post, 1½d. Four or more copies, post free, from **D. FISK, 6, Brighton Place, Brighton**.

The Editor of the *Protestant Echo* says of the above: "Mr. Irons's Sermon requires no recommendation of ours; his name is better than anything we can say. Yet we may say that this Sermon seems to us unusually precious."

**S. ANSCOMBE,**

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**THE GOSPEL ADVOCATE ADVERTISER.**

**CAVENDISH PLACE CHAPEL, EASTBOURNE.**

**THE TWENTY-SEVENTH ANNIVERSARY** of the Opening of this  
Place of Worship will be held (D.V.) on

**WEDNESDAY, MAY 28, 1884.**

When **TWO SERMONS** will be preached: that in the **AFTERNOON**, at 3 o'clock, by

**THE PASTOR—MR. A. J. BAXTER;**

And in the **Evening**, at 6.30, by

**MR. THOMAS BRADBURY**, of Grove Chapel, Camberwell.

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OLD GAOL CHAPEL, SALISBURY, Wilts. will be glad to receive donations from all lovers of free-grace in books and money, to help in the work of disseminating Gospel truths among our British soldiers and sailors.

**FOLKESTONE FREE AND SOVEREIGN GRACE MISSION—Rev.**  
J. de Ford, President. Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer. Committee—Messrs. Meacher, Whitehouse, Forbes, and Back.—The Committee of the above Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by our Reformers, the Articles of the Church of England, and the Westminster Confession of Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound and truthful tracts, free of the prevailing Arminian, Ritualistic and Remish teaching of the degenerate days in which we live. It is a time when the creature is exalted above the Creator; when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all, but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Room, suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay, 11, the Leas, will thankfully receive and acknowledge any contributions in money, tracts, books, sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free and Sovereign Grace principles.

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## THE PROMISES AND THEIR APPLICATION.

*"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."*—1 Tim. iv. 8.

*"He is faithful that promised."*—Heb. x. 23.

*"They.....obtained promises."*—Heb. xi. 33.

**T**HE arrangements of the everlasting covenant of grace, in and by which the Lord has bound Himself by His "Yea-and-Amen" oath to supply all the needs of His people, "according to His riches of glory by Christ Jesus," constitute the solid and unmoveable basis of the believer's hope and confidence. For "all the promises of God" are thus discovered to be pledged on behalf of those He has chosen and redeemed, and whom He quickens and teaches, in order to their experimental knowledge and enjoyment of them. Being regenerated, they are "made partakers of the divine nature," and, as the consequence, of vital "GODLINESS." For there can be no scriptural claim to "godliness" until the image of God, in the "new man," is communicated to the soul: though most professors see no more in the grand term than an outward moral bearing, in conjunction with a *general* and *formal* acknowledgment and assumption of Christianity—"falsely so-called."

Genuine "GODLINESS" is, therefore, that state of grace into which the Holy Spirit of God brings all "the vessels of mercy," as those "predestinated to be conformed to the image of His Son," Rom. viii. 29. And on every separate grace which is implanted in the new nature this Divine "image" is impressed, as an evidence of its sterling worth. Spiritual LIFE is one of these features: for "in Him (Christ) was LIFE, and the Life was the Light of men." John i. 4. "THE FEAR OF THE LORD" is another: for the Spirit of the fear of the Lord descended on Christ in its fulness and indwelt in Him (Isaiah xi. 2). "WISDOM AND UNDERSTANDING" are other traits; by which means the Lord's people correctly apprehend their native ruin, the holiness of the law, and the indispensable importance of Christ's substitutional work, together with the operations of the Holy Spirit on the heart, will, and mind. In a word, "GODLINESS" consists in all that is graciously revealed and communicated from God to a sinner, in order to bring him as a believer to God, through the mediation of the Lord Jesus, and to enable him, as the fruits of the faith he possesses, to "deny ungodliness and worldly lusts, and

to live righteously, soberly, and godly in this present world." With this spiritual estate all real "PROFIT" is connected. Apart from it, let man have what he may, the question forcibly applies—and it is only to be answered by a negative—"What PROFIT hath a man of all his labour which he taketh under the sun?" Eccles. i. 3. But with this condition all is changed—"all things are become new": and by the power of Him Who sits on the throne (Rev. xxi. 5). "PROFIT" is to arise from every dispensation; from all that is felt and feared; and from all that is to be vouchsafed in the riches of mercy: for "all things work together for good to them that love God; to them that are the called according to His purpose," Rom. viii. 28. "There shall no evil happen to the just," Prov. xii. 21. Viewed, therefore, in this light, "GODLINESS is PROFITABLE unto all things." And as both grace and providence, time and eternity, are associated with the lot of the Lord's people, who alone possess this reflection of the Divine likeness, it is added, that it has "PROMISE of the life that now is, and of that which is to come."

"THE LIFE THAT NOW IS" constitutes the wilderness journey toward the heavenly Canaan. Grace and providence are each needful for the wayfare and warfare. *Secret* grace ministers, through providence, to the bodily preservation and sustenance of the heirs of glory, long before *manifestive* grace takes captive their hearts, arrests their wandering feet, and leads them in the path of life. When it accomplishes this work, then they begin to feel their need of all the "spiritual blessings in heavenly things in Christ," and of those various providential bestowments and interpositions in which they recognize the Lord's hand, and which are essential to their well-being in this world. And the "promise" attaching to "GODLINESS" guarantees the certainty of their realising all that the Father of mercies has treasured up for them in Christ in this world, with eternal glory in the next: "For HE IS FAITHFUL Who hath promised." He cannot deny Himself. He is pledged not to withhold any good thing from them that walk uprightly (Psalm lxxxiv. 12), and He has declared that "there is no want to them that fear Him," Psalm xxxiv. 9. But here arises that difficulty which every believer at times has to suffer from—the apparent contradiction between the *promises* and their *fulfilment*.

It was among the special favours of the elders who obtained a good report through faith, that they "OBTAINED PROMISES." The Lord appeared and spoke to them in a personal, distinctive, and unmistakable way. He revealed Himself "in divers manners," and made them the happy subjects of extraordinary favours, by particular assurances. The patriarchs, prophets and other worthies prove this. And even to this day, He, in His sovereign way, has been and is pleased, in visions of the night, or remarkable revelations of His mind and will—but which are always in strict and invariable accordance with His written Word—to manifest Himself to some of His people. Such have not been left in any doubt (at least for the time being) as to His purposes towards them, or what course they ought to pursue under trying and perplexing circumstances. Moses must largely, in his leadership of Israel, have possessed this stedfast certainty; the Lord conversing with him as a friend, and "mouth to mouth," Num. xii. 7. And, making every allowance for some exaggeration in the record of Peden's life, he must be regarded as an astonishing instance of the same high privilege in the *dark yet bright* days of Scotland's covenanters.

And even in minor instances, where the Lord has been pleased to bring His children into the fulness of gospel liberty, and to indulge them largely with the enjoyment of fellowship with Himself and His Son Jesus Christ, how often has His Spirit revealed His mind and will to them with surprising clearness, as to the ordering of providence, both with respect to themselves and others. In all such instances, there is unquestionably the living close to the Lord, and walking tenderly in His fear, under the anointings of the Holy Spirit. And so it is written: "The secret of the Lord is with them that fear Him, and He will shew them His covenant." Psalm xxv. 14.

But, on the other hand, the larger portion (as it would seem) of the elect are not so favoured. A comparatively even tenor marks their way; or if the path of tribulation and suffering is allotted them, this being attended with more or less bondage of spirit, they fail to realise that "sure word" of comfort and counsel, which they both sincerely long and earnestly plead for. They may be as sound in the faith as the highly-favoured ones just noticed; they may be equally sincere in their seeking of the Lord, and yet

they "seem to come short" of that unclouded assurance; those powerfully applied promises; and those marvellous love-tokens, of which the others can speak to the glory of their covenant God. How are we to account for this? We can only resolve it in the Divine sovereignty, which diversifies its dealings in distinguishing and favouring some believers above others, in almost as conspicuous a way as in separating the church from the world. And here three points arise, claiming our special attention.

1. Are promises ever applied by the Holy Spirit, without the recipient having at the time a firm persuasion that it is the Lord Who is speaking in them, and with reference to *themselves*?

2. Can a promise have been received by a recipient who *misapprehends* the special nature of its application, and draws a conclusion from it which is never realised?

3. Are "*all* the promises of God" in Christ made good in the experience of each of His children's experience?

1. That the Lord may speak, and yet be hidden from those He addresses is clear, from the instances of Samuel's call, and the conversation of our Lord with His two disciples on the way to Emmaus. Samuel knew not it was Jehovah's voice (1 Samuel iii. 4—11), and the others did not recognise their Master during the prolonged colloquy. So may it be; nay, so it is often in the Holy Spirit's utterances to the heart. There is "*power*" in them; for they at least inspire *hope* in the mercy and goodness of God, and operate on *faith*, to the extent of causing the merits of Christ to be depended upon and pleaded, in whatsoever matter the child of God may be distressed or oppressed. And *love* is at the same time drawn forth in the shape of fervent desires, for the time being. And thus it is proved to be true, that

"The soul that with sincere desires  
Seeks after Jesu's love,  
That soul the Holy Ghost inspires  
With breathings from above."

*Suitability* will also be a characteristic in what is spoken by the "*still small voice*" in the promise: the words will fit the time, place and needs. *Humility* and self-abasement will be a fruit produced by it, leading the believer to admire only the condescension of the Lord to poor sinners. It will also prompt to *prayer* for

the accomplishment of what was specified. And though this may be often, through stress of circumstances, strictly of a providential nature, yet its gracious influence, in directing the soul for help to Him, Who is "Head over all things to His church," and Who has "all power in heaven and in earth," will manifestly distinguish the Speaker of the word as the Lord the Spirit. Moreover, such whispers as these will fill the heart with a holy thirsting to be more fully and clearly honoured with the joys of salvation, by the sacred witnessing of the Holy Comforter.

But that there are *degrees* in the revelation of Divine POWER in the application of the promises must be distinctly understood. Not because the Lord is ever straitened, and therefore to be limited, but because His wisdom deems it best at times to help "with a little help," rather than to speedily and completely deliver. Even as He suffered the Canaanites to remain awhile in the land, rather than exterminate them at once, "lest the beasts of the earth" should "increase" to the detriment of Israel. It may therefore be regarded as a sure evidence that "the Lord *has* spoken to the heart (in a word that has come with sweetness, encouragement and applicability), when the effects following display the Lord's glory in constraining the believer to rest wholly on His power and faithfulness in Christ, for the accomplishment of that upon which the soul has been caused to hope, even though that hope may not be clear from *doubt*.

But (2).—Can a promise have been received by a child of God who *misapprehends* the special nature of it, and draws a conclusion from it which is *never realized*? We believe this is not only possible, but of frequent occurrence. Yet as far as our personal observation and experience go, we venture to affirm that this rarely if ever is the case, except when "the flesh" is craving inordinately for something to be granted, without due submission to the Lord's will, and a becoming desire that His glory may be advanced by its bestowment. Hence it will be chiefly in matters of a *providential* nature this error will arise; and real *liberty* in prayer concerning it will be lacking. For the Holy Spirit will never make intercession within the saints for that which is *not* "according to the will of God."—Rom. viii. 27.

Nothing can be more natural and agreeable to the desires of the

flesh than ease and prosperity. It writhes under suffering, losses, and crosses; and is eager to catch at any word which sounds like an intimation from God, of speedy release from embarrassment. "The patience of hope" is no attribute of "the old man." "Its time is always ready." It has no relish for waiting for God; but would prefer an instant extrication from involvement, with an *unsanctified* use of the trial, to present support and future deliverance, combined with spiritual welfare and the praise of the Lord. Not so did the psalmist when he prayed: "Bring my soul out of prison, that I may praise Thy name," Ps. cxlii. 7. His desire was, that he might be so brought out of his trouble that his God might be magnified.

If therefore, carnality of spirit, pride, ambition, or any other worldly motive be predominant in the soul, and a word of scripture pass through the mind with a pleasing effect to the fleshy part and desires, and even if it come from the Lord, it is no wonder that He crosses His hands, and deals out in a purely *spiritual* manner what was hoped for in a *temporal* way. He is pledged to supply all His people's needs. And by His exhortation to "provide things honest in the sight of all men," He graciously holds out encouragement for being sought by prayer, though not to the neglect of the exercise of prudence and diligence in business. But He does not intimate that there shall be no straitness felt and no apparent impossibilities and delays arise. It is, however, not unfrequently that the Lord speaks in words which denote *spiritual* health, ease, and prosperity, and that this is taken as signifying the course of His conduct in providence. Once, for instance, the writer remembers a valued friend was dying, for whose recovery he earnestly pleaded with the Lord, and words came promising *strength*. This he applied to the invigorating of his friend. But the *strength* came to himself, and the distressed widow, for the invalid *died*. The mind of a believer is never deceived, when purely spiritual and eternal realities are the one object of pursuit, in the desired acquaintance with the knowledge of Christ: for "He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." Ps. cxlv. 19. And this gives force to Mr. Hart's words:

Christians in Christ obtain the truth that can't deceive,  
And never shall they die again, who in the Life believe.

For however God's children may at times be permitted to put false constructions on His written or spoken word in connection with *temporal* matters, the Holy Ghost will never allow them to do so on those vital points which affect their *eternal* welfare. Nevertheless there is much to be learnt from the words: "The meek will He guide in judgment, and the meek will He teach His way." For the soul is rarely suffered to arrive at wrong conclusions when its will is resigned to the Lord's, and when it can truly say, even with respect to its earthly lot: "He shall choose our inheritance for us."

"Choose Thou the way, but still lead on."

3.—Are *all* the promises of God in Christ made good in the experience of each of His children's experience? So far as they apply to their individual estate they certainly are. But seeing that that estate so largely varies in the temperament, condition, and position, of the many who constitute the Lord's family, Infinite Wisdom has arranged the needful portions for each. And let this be carefully observed, that *every* promise which applies to particular circumstances shall in one way or another be confirmed in their experience, *whether distinctly applied to their souls or not*. For it is too well known, by all who are not novices, that while the Lord always honours to its utmost extent the faith He imparts in connection with a given promise, He adds thereto innumerable mercies, which neither faith nor hope in a special way has anticipated.

"As thy day so shall thy strength be," comprises the substance of many other "exceeding great and precious promises," and it is verified in the upholding, preserving, defending and providing care displayed by the Lord both spiritually and temporally. Hence, "the righteous shall hold on his way;" being "kept by the power of God, through faith, unto salvation." But we must end here for the present.

For the cause and length of this article we must refer our readers to the first of the "Personal Letters to the Editor" in this month's issue. Whether we have satisfactorily met the points placed before us by the writer is another matter. The Lord by His Spirit anoint us more, and guide us into all the truth, to the glorifying of Christ the Lord.

THE EDITOR.



## A LETTER BY THE LATE MR. S. TURNER, OF SUNDERLAND.

Sunderland, September 20th, 1841.

To the Joint Stock Company at S.—be a continued supply of every covenant blessing from a covenant God, through the great covenant Head and Representative of all the elect people of God,—

 WAS favoured with a letter from one of the partners, and happy to find that my account is esteemed tolerably good. I am afraid I am out of the books of another partner, for my ill behaviour in the pulpit on the Tuesday evening. But as I did not transgress wilfully, and *confess* that I trespassed thoughtlessly, I hope for forgiveness, and that I shall stand pretty fair in the banking account. I must honestly declare that I am very poor; but having access to the “unsearchable riches” of a kind and constant Friend, I do expect I shall be enabled honourably to discharge every note you may draw upon me. How suited to our every case is the Incarnate and written Word of God. What a display of manifold wisdom, superabounding goodness, free grace, and tender mercies and loving kindnesses, are made therein! O, for precious faith, holy submission, and waiting patience! that we may be strengthened with might by the Holy Spirit in the inner man, and so be enabled to cast all our cares upon Him Who hath declared, both by words and deeds, that He careth for us. This will banish every anxious care and unbelieving, perplexing, and distressing fear from our hearts; and cause us gratefully to acknowledge with the sweet Psalmist of Israel: “I sought the Lord, and He heard me, and delivered me from all my fears.” Dear man of God! he was at times ready to halt—was shut up, and could not come forth; frequently cast down, and fearful of being cast off: but the faithfulness of God never failed him: and there is a gracious promise left upon record, that “He that is feeble among them, at that day (the day of the Lord’s power) shall be as David.” The halt, the lame, the maimed, and the blind, are the guests invited to the Lord’s feast.

And, blessed be His holy Name, He does draw our poor, needy, staggering, feeble souls to his banqueting house; displays the banner of free, sovereign, and immutable love, and blesses the provision He hath made for Zion; so that poor, and almost perishing souls are satisfied with the true bread, given us by our Father Who is in Heaven. He takes the yoke from our jaws, and causes us to eat and live. Sometimes we go in the strength of that meat many days; and, at other times, its strengthening and heart-cheering

effects are soon gone. Lightness and carelessness too often succeed. A fresh trial comes on. The appetite begins to return. The child cries. The everlasting Father hides His face, turns away from us, and frowns upon us. The naughty child frets, murmurs, pities itself, and finds fault with the Parent's unkindness. This keeps us at a distance: but we sulk and stand it out, till grace is given to soften the hard, and humble the proud heart, and brings us to consider, reflect, discover, hate, mourn under, frankly confess, and implore forgiveness of and deliverance from, the folly bound up in our hearts.

“ The punished child relents ;  
The parent's bowels move ;  
The tender father soon repents,  
And turns with double love.”

How precious the kiss of a forgiving Father to a heart-broken child ! How it endears Him, and causes us to loathe ourselves. What a sweet voice the rod then has ! It speaks adoption. It speaks a Father's love. It speaks an interest in the everlasting covenant. It speaks us “ heirs of God, and joint heirs with Christ.” “ Hear ye the rod, and Who hath appointed it.” Its language is recorded in the 12th chapter of the Epistle to the Hebrews. It is not the voice of thunder in the secret place ; but the joyful sound in the valley of humiliation. Then the bitter herbs and the sweet Lamb are eaten together. Every reflection upon our sin and folly, our unbelief, pride and rebellion, is grievous to the soul ; but it makes the atoning blood of Christ, His covenant characters, His all-sufficient grace, His word and His works, exceedingly pleasant to the taste, and satisfying and delightful to the soul. The Lord bless you all,

Yours affectionately,

S. TURNER.

#### OBSERVATION AND UNDERSTANDING.

*“ Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.”—Psalm cvii. 48.*

 those of God's children who are led diligently to watch His hand in grace and in providence, are reserved those blessed unfoldings of the deep mysteries of the love of God, and His tender watchful care over them, which fill the soul with humility and love, and cause His people to bow down at the feet of their adorable and Triune God, and to

“ Weep to the praise of the mercy they've found.”

Earnests and foretastes of heaven are granted them in that sweet intercourse they are favoured to enjoy with the Father, Son, and

Spirit, in Their distinct and united operations. They love to trace His hand in all that befalls them, and are often lost in wonder, love and praise, that the mighty God should thus stoop to worms of earth, and give them experimentally to see and feel that He cares for them; that nothing concerning them is too small for His notice. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Seeing these things are so, may we who are taught by the Spirit seek an increase of that wisdom which cometh from above; that we may give ourselves unto prayer and watchfulness, and thus reap the blessing of the promise: "They shall understand the loving-kindness of the Lord?"

And Oh, how varied, how continued, and how great are His loving-kindnesses! Truly may we use the words of the Psalmist: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

"The wonders of redeeming love" claim our first attention: and "whoso is wise, and will observe these things," is favoured to enjoy that communion with God which fills the soul with joy and peace, and causes even the greatest earthly happiness to sink into the shade.

It is blessed to be led diligently to watch the operations of the Holy Spirit in us day by day, seeking to grow in grace and in the knowledge of God, remembering the promise: "I will dwell in them and walk in them;" and the exhortation, "Be ye holy: for I am holy."

Mr. Huntington most beautifully treats of the work of the Spirit and of the holiness of the believer, and in what it consists, in his sermon, entitled, "The Loss and Restoration of the Image of God in Man." Page 125, vol. 19, he writes: "Now for a word of advice. The views that some poor souls have of Christ by the Spirit are very dim, and the renewing influence very transient; therefore if the believer be not attentive to the Spirit's work, and very observant, he may lose also much satisfaction by such neglect. Let him observe the appearance, and he will feel the holy influence."

Oh, may we be "wise and observe these things;" attentively mark the operations of the Spirit; "put on the Lord Jesus Christ," grow up into Him in all things, and enjoy that communion with Him which is a foretaste of heaven, and fills the soul with delight and love, incomprehensible to all but those who have tasted of the new wine of the kingdom.

In the second place: "Whoso is wise, and will observe" the hand of God in providential dealings, and in all the small minutiae of life, "shall understand the loving-kindness of the Lord." How

often are we tempted to believe that things which try and perplex us are too insignificant for the Almighty God to notice on His children's behalf. But no, this is not the case. His ear is ever open unto their cry, and His hand ready to lead and guide, notwithstanding our many fears. Has He not said, "The very hairs of your head are all numbered?" And, comparing His people to a vineyard: "I the Lord do keep it; I will water it every moment, lest any hurt it; I will keep it night and day?" Are not the exhortations in His word numerous to come unto Him for all we need; to cast every care upon Him?—Him Who has promised to succour, sustain, comfort, lead, and guide His children every step of the way? But, alas! we are prone to look too much at the winds and waves which surround us, and to lean upon broken reeds for help, instead of "continuing instant in prayer," and turning "to the strong-hold;" seeking to our heavenly Father for grace to enable us to "come up from the wilderness, leaning upon our Beloved."

Oh, it is not He Who is unmindful of us; it is we who are unmindful of Him. He waits to be gracious. And the more we are enabled to cleave unto Him with full purpose of heart, and to wait upon Him day by day in prayer, watching unto prayer, the more we shall enter into the blessedness of understanding "the loving-kindness of the Lord."

Who is there of the Lord's children who have not at some seasons been overcome with wonder and adoration, and bowed down in humility and love, at the goodness of God in attending to the voice of their cry, and answering the desires of their hearts; in appearing for them when none could help but Himself; and at times in things so seemingly trivial, that they have feared whether He would hear their prayer or regard them?

The sweetness and blessedness of being thus led to "observe these things," is indescribable; and I would earnestly beg all the Lord's people, and especially those who are young in His ways, to strive to set the Lord ever before them, praying for that power from on high that they may be led to follow Him fully, and delight themselves in the Lord their God. And for His guidance and blessing in all their steps, that they may be enabled to follow as He leads: not walking in their own ways, but in the Lord's, leaning upon Him for wisdom, guidance, strength and all they need.

Then, though tribulation must be passed through, they will enjoy that "peace in the Lord Jesus Christ, which passeth all understanding;" and whatever trials may be their lot, in the end they will testify, as many loved ones who have gone before have done: "My Jesus hath done all things well."

May the Lord's blessing rest upon these imperfect lines and enable each reader to join the writer in exclaiming,

"All praise to the Spirit, whose whisper divine,  
"Seals pardon, and peace, and righteousness mine."

*Camb's.*

IOTA.

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"THE WHOLE HOUSE OF ISRAEL."

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Words are too feeble to express  
Our deep, deep sense of thankfulness;  
Ten thousand pens would never trace  
The blessings of electing grace.  
We knew not that our bones were dry,  
When Thou didst bid the Prophet  
cry:

Thine the command, and Thine the Man,  
The instrument for Thy great plan.  
But still, all powerless is he,  
'Till the four winds are sent by Thee.  
Now, the whole army straight arise:  
What words can tell the glad sur-  
prise?

Who are these men? Thy Prophets tell.  
'Tis the *whole* House of Israel.  
New, clothed upon, and all as one,  
The tribes are gathered in Thy Son.  
From every quarter of the globe  
Thine own will come—Thou wilt en-  
robe;

Whitby, Feb. 10th, 1884.

Wilt breathe upon, and then unite  
With Thee, each new-born Israelite.  
Lord, hear us now; send us, we pray,  
More of Thy Prophets in our day;  
To speak Thy word, not theirs; the men,  
Regardless of their fellows, when  
They ask smooth things; "will not  
endure  
Sound doctrine,"—covenant secure.  
Thy pleasure Thou wilt do, we see;  
Thou wilt for this "enquired of" be.  
And thus, according to Thy word,  
We ask that Thou wilt do it, Lord.  
Thy counsel must for ever stand;  
Thy reign extend o'er every land!  
Errors in every form are rife:  
Still *in Thee* is Thy people's life.  
The world will hate them and reject,  
But none deceive *Thine* Own elect:  
For this we have Thy promise. Well,  
Safe! the *whole* "House of Israel."

M. L. SYKES.

THE BODY OF OUR HUMILIATION.

(Concluded from page 108.)

"Man, being in honour, abideth (or lodgeth) not," Psalm lxi.  
12. The hour of trial was near, and God had never designed that His creature should stand independent of Himself, as creature works stand independent of them.

Satan, their arch-foe (as yet unknown to them), gazed upon their hallowed bliss with malicious hate, and laid with subtle skill his hell-born plan to mar—not their happiness merely—but that glorious "image" which they reflected, and which he had disdained to worship: Which glorious form, so visible in them, he could not abide, and vainly hoped to succeed in destroying—at least, he would try. He knew not of that hidden life which was to prove their security. He could not discern the difference between the man, who was the image and glory of God, and the woman who was the glory of the man, 1 Cor. xi. 7, and sought success for his deadly enterprise by tempting the weaker vessel, and soon gained her ear. The penalty

for meddling "with him that flattereth with his lips" (Prov. xx. 19) was soon manifest. Ichabod was written upon her person, shame covered her face; and she who should have honoured her husband by seeking his counsel before, seeks it now it is too late. We may not speculate upon the feelings which wrought in the breast of Adam when he beheld his fallen bride, and heard from her lips how she had been beguiled. The union was not affected by her fall. She was still "bone of his bones, and flesh of his flesh." He loved her still, ardently, tenderly, and bowed—not in abject weakness—to her pleading, but to the strength of that love that burned in his breast toward her who was part of himself and breathed his life. "He hearkened to the voice of his wife," and took of the fruit with her, with his eyes open to all the solemn and awful consequences of his fearful act. He was her husband still. The struggling of his breast none can ever measure; but creature love proved too strong for creature strength, and at length he resolved to cleave to her and share her condition. But let none say it was a willing act. Nay, "The creature was made subject to vanity (or death), not willingly, but by reason of Him Who subjected the same in hope," Rom. viii. 20. "Adam was not deceived (either by the tempter, or by his Eve), but the woman being deceived, was in the transgression," 1 Tim. ii. 14.

But dare we palliate his act? Never; God did not. "The wages of sin is death." "By one offence death reigned by one; and by one offence judgment came upon all men to condemnation." Its fruits were at once realized. The glory of their naked innocence was gone; guilt barred the way of access to God, and He Who had been the glorious object of their constant adoration, now became the object of their dread. They sought to hide their shame from God and from each other. Solemnly their sin had found them out; but God had respect unto His image, and wrought in them a sense of their want of a covering, which they needed not before. "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

No thanks to Satan; no thanks to them; that ruin so utter, so complete, did but make way for the glorious exhibition of God's grace in the unfolding of His secret purpose. "The voice of the Lord, full of majesty," Psalm xxix. 4, goes after His straying ones in this cloudy and dark day, and gathers them and their malignant foe to the bar of His solemn judgment, when they are brought in guilty before Him, each to receive their Divine sentence from the lips of the King, Prov. xvi. 10. O it was a dark day! "But like as a father pitieth his children," so He, Who knew "what was in the darkness," deigns to espouse their cause, and in the midst of deserved

wrath makes "many to rejoice against judgment," James ii. 13, by discovering to His trembling ones a bright light in the awful cloud. Behold Him now "discovering the deep things out of darkness, and bringing out to light the shadow of death," Job xii. 22. Yes; the shadow of the sacrificial death of the Seed of the woman, Who in the fulness of time should thereby "abolish death, and bring life and immortality to light through the gospel" of His grace, 2 Tim. i. 10. O the wondrous words, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise His heel." "Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them,"—a lively type of that bloody sacrifice which inflexible Justice would demand at the hand of their Surety, Who is now revealed to their faith as the "Repairer of the breach, the restorer of paths to dwell in," Isaiah lviii. 12. Sweet emblem also of that glorious robe (that coat of many colours, dipped in the blood of slain beasts), which their sin-bearing Surety should weave for their adorning by a full, complete, and spotless obedience to that holy, just, and righteous law which they had so signally dishonoured. How precious was this manna to them! How it sustained their faith for nearly a thousand years. Was it little that they gathered? Nay, child of God; measure that word of promise; measure the preciousness of that sacrifice which those typical skins represented to faith's vision; measure this "small round thing" *with the omer*, and say (if they seemed to gather little) what lack had they? How good and how perfect are God's gifts. O! it was to them a precious handful in "the barrel of meal that wasted not, and as a little oil in a cruise," that never failed them in the wilderness way they were now called to tread. Surely "where sin abounded, grace did much more abound," Rom. v. 20. They had forfeited their blissful home, and were lost to all hope in themselves, yet mark the condescension of our God. He does not expel them thence in the deformity of sin-wrought nakedness; but sends them forth "bearing about in their bodies the marks of the Lord Jesus," Gal. vi. 17. Marks which pointed their faith forward to His crucified life and sacrificed death, which the expiation of their sin would involve as their Surety. Marks to speak to them by the way, of a glorious covering, as the outcome of His life's labour in doing and suffering. Marks to remind them continually of their demerit and deservings. Marks to beget in them "a lively hope" of life by His death. Marks by which from henceforth the "Seed of the woman," "the Seed of faith" in their lives, walk, and conservation, are to be distinguished from the "seed of the serpent." Marks of "the body of our humiliation," of "Christ crucified," and His church crucified with Him,

which is here typically seen "planted *together* in the likeness of His death, that the body of sin might be destroyed, that henceforth we should serve Him," Rom. v. 5-6.

In this "body of our humiliation" the Church of Christ is and has been called to represent Him in His suffering state, from that solemn hour down to the period of the coming of her glorious Lord in manifested glory. Till then, "Christ crucified" shall remain a sign to a guilty world. The "shall" is *His Own* : as it is written: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so *shall* the Son of man be three days and three nights in the heart of the earth," Matt. xii. 39-40. A representative period answering to the three great epochs in which the Church of Christ has borne about the "marred image of her Lord," and in her suffering aspect has been called in greater or less degree to a fellowship with her suffering Husband in that aspect.

The "body of our humiliation," of which the Apostle here speaks, is (I believe for myself) a body which the whole Church inhabits and bears about apart from her sin-stained self.\* Will not the bearing about of the "bones of Joseph," in obedience to his last will and testimony, teach this? It will be remembered that his brethren carried them up with them out of Egypt, and through the wilderness, into and through the promised land, and that they were not laid to rest till their warfare was over, and the land divided by lot.

I do not realize that the ecstasy of the Apostle, expressed in our portion, arose so much from the sure and certain hope of the glorious resurrection of his own identical body, but that that blessed expectation was swallowed up in the anticipation of the glory of that period when the whole church of the first-born should be seen arrayed in her beautiful garments, adorned as a bride for her husband. Are we not prone to lose sight of our corporate relation as members of the body mystical? O that the kindlings of the same holy fire might set our souls earnestly "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," (Titus ii. 13), in the blessed persuasion that "when He shall appear, we shall be like Him; for we shall see Him as He is," 1 John iii. 2: "Even so, come Lord Jesus," Rev. xxii. 20.

But let us indulge in one more glance at the sin-stricken pair whom we have left in Eden, that, like Manoah and his wife, we may

[\*We cannot endorse this remark: nor do we think the illustration of Joseph's bones sustains it. In dealing with a mystery in order to elucidate it, another mystery undefined by Scripture, can never be accepted as a witness.



look on while the angel Jehovah doeth wondrously. They are about to leave their once blissful home, but God deals kindly and graciously with them in raising them up under the tree where they had fallen, Cant. viii. 5, and furnishing them with subject matter for a song to cheer them in the dark passage of their wilderness way, whereby they should oft be constrained to "sing of mercy and of judgment," Psalm ci. 11.

Thus equipped, from henceforth they were to represent Him, not themselves: as it is written, "The Lord God sent him forth from the garden of Eden, (from the place of failure) to *till the ground* from whence *he* was taken;" (the garden was not Adam's birthplace, but Eve's). "So, He drove out *the man*, (compare Mark i. 12), and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep *the way of the tree of life*." The word does not say, so He drove them out, but so, He drove out *the man*. The identity of the wife is absorbed in the person of her husband. The consequences of her one offence is charged to his account: as it is written: "Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For, until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless death *reigned* from Adam to Moses, even over them that had sinned after the similitude of Adam's transgression, who *IS* the figure of Him that was to come." Rom. v. 12-14.

It is not in his primæval glory, but in humiliation that this figuratively representative position is claimed for the first Adam. Let this fact then ever govern our thoughts with respect to him and his sin-stricken bride. God recognises their transgression as one: "By one offence, death reigned by one," (Rom. v. 17, margin,) see also John i. 29: "Behold the Lamb of God that beareth away the sin of the world." Observe also that God, having dealt judicially with their failure, draws a thick veil over the subsequent period of their lives, save the begetting of sons and daughters; and we may rest assured that we shall find both loss and shame in seeking to uncover that which the Holy Ghost has designedly concealed. All that He has seen fit to reveal is for "the lifting of Jesus on high." Henceforth then let us cease to know this representative pair after the flesh (2 Cor. v. 16), and seek to understand in what sense (by the overruling hand of an allwise God, Whose province alone it is to bring good out of evil) Adam is constituted "a figure of Him that was to come."

"Adam was first formed" in the image of God and breathed directly the breath of God, and is called "the son of God," Luke iii. 38.

God, Who formed him thus, gave to his future bride a life which He hid for her in the person of her husband, and in the appointed time took that life from his opened side, after having caused a deep sleep to fall upon him, and builded her an help-meet for him. So, after the second Adam had endured the "wages of sin" on behalf of His church, His pierced side yielded both blood and water.

"The first to atone,  
To cleanse us the latter,  
The Fountain's but one."

He was "crucified through weakness,"—her weakness, who breathed His life, and was bone of His bones, and flesh of His flesh. We bring many charges against him; our God brings *one*: "Because thou hast hearkened unto the voice of thy wife, and hast eaten," &c., "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

How came the second Adam by "the body of His humiliation," in which He appeared as "the man of sorrows?"

He hearkened to the voice of His wife's necessity, and voluntarily and lovingly made her cause His Own, and undertook to stand in her law place, and bids us be found "looking unto Jesus, the Author and Finisher of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And to "consider Him, that endured such contradiction of sinners against Himself, lest we be wearied, and faint in our minds." The same "marks of the Lord Jesus," that were put upon the first Adam, were put also upon his Eve. They were "planted together" in the same likeness, and went forth from the garden as pilgrims on the earth. Adam built no earthly city.

The Lord sanctify our hearts by the revelations of His super-abounding grace, "Who, though He was rich, for our sake became poor, that we through His poverty might be rich;" and make us willing to "go forth therefore unto Him, without the camp, bearing His reproach: for here we have no continuing city, but seek one to come. By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name," realising the sweet persuasion that, "If we have been *planted together* in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. vi. 5.

J. C. PORTER.

London.

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## PERSONAL LETTERS TO THE EDITOR.

## THE PROMISES AND THEIR APPLICATION.

March 20th, 1884.

Dear Mr. Baxter,—If you think a few lines from you through your valued periodical calculated to meet the exercises of my mind, might be the means under God's blessing of good to others of the flock, as well as myself, I should be thankful to read them. That the Lord is a sovereign both in the manner and measure of His dealings with His children, I fully believe. He has been pleased to bring me to a comfortable hope in Him as my Saviour, by way of inference; one of the first grounds (and one which is still maintained) being "We know that we have passed from death unto life because we love the brethren." By this and other spots which I have been enabled to recognize, and which I believe to be those of the Lord's children alone, I have been sustained without many fears as to the final issue for about 15 years. But I am greatly exercised with a desire for clearer personal knowledge of God in His dealings both in providence and grace. I have often been comforted by what perhaps I may call collective blessings, but am not favoured with those direct communications which I so long for. For instance, some time since those words were very sweet to me, "And gave Him to be the head over all things to the church." But I cannot say I have ever had one promise applied with power, and it is upon my interest in the promises as they refer to preservation, support, guidance and help, that I thirst for a right understanding, that I may enjoy the goodness of God, by faith, and be enabled to honour Him by casting all my care upon Him. I may tell you that for the last six or seven years I have had and still have a very trying pathway, so that I can fully adopt the words

"Temptations sore obstruct my way,  
And ills I cannot flee;  
O, give me strength, Lord, as my day,  
For good remember me."

But I am exercised by fear lest I should not rightly read the providence of God, and so move before the cloud or from over caution fail to see when I should take a step. Dr. Doudney's New Year's address on "My times are in Thy hand" I liked much, but I cannot quite understand how anything we may do dovetails in with it: and while I feel in a measure resigned to His gracious appointments, I fear lest my ignorance, weakness or corruptions should prevail, and so bring distress into the mind, though I am thankful to say that, through grace, "to will" to follow God fully "is present with me." Your own New Year's address also I enjoyed

very much, particularly the part where you say that, 'the promises shall be fulfilled in all they have reference to whether they have been applied to the individual or not.' But the point to be settled is whether our expectation is in accordance with the Holy Spirit's mind in the word, for I have not a question in my mind as to the Lord's ability or faithfulness to fulfil His promise. I feel that unbelief is my besetting sin, still it seems greatly to arise from an inability to comprehend what we have a warrant to expect, though I know that faith is of the operation as well as being the gift of God. The instances in Scripture, and also in our time, of God's gracious providence are very encouraging; still I cannot see that they are positive grounds of assurance that the Lord will do for us what we see He has done for others. And, on the other hand, there are some things in the history of the Lord's children which stagger me. How are we to understand 1 Cor. x. 13, when some of the Lord's children have fallen to their shame and distress. In my own case how I have begged for grace to watch unto prayer, presented upon such promises as "If any man lack wisdom let him ask of God," &c. "I will instruct thee and teach thee in the way which thou shalt go," &c. "Call upon Me in the day of trouble; I will deliver thee," and He is "a very present help in trouble." But though apparently I am not answered, I am satisfied that whatever to me dark appears it is from my want of sight. However, I must say that so far my experience has been more in accordance with a sermon (which perhaps you may have seen) of Mr. Hazlerigg's, entitled, "The cup passing away in the drinking of it," and yet I am thankful to feel I can say: "It is good for me that I have been afflicted;" for I know that my estimation of an interest in Christ is much sweeter than it was when circumstances were more agreeable to nature. Praying the blessing of the Lord may be enjoyed by you, and abundantly attend your labours.

I am, yours affectionately in Him,

AN EXERCISED ONE.

[We regard 1 Cor. x. 13, as a promise securing the Lord's people against final apostasy from the Lord and His truth. For pride, rebellion, and malice are liable to arise in the heart, through the force of temptation, when it comes in the shape of affliction, persecution, or providential crosses; these things of themselves being most repugnant to flesh and blood. So that if God in His covenant love were not "faithful," either in giving His people who are thus tried, sufficient grace to enable them to bravely endure, or restoring grace to lift them up when they have fallen, they would, like others, "depart from Him" and never return. But to avert this He ever "makes a way of escape" that they may at least so "bear" what His will imposes, as not to cast His fear behind their backs by going out from His presence for ever, as did Cain. THE EDITOR.]

## O DEATH, WHERE IS THY STING?

Whitby, York.

Dear Sir,—I am constrained to send you another “stone of remembrance.” I would again testify to the faithfulness of our covenant-keeping God.

I have no fear of death; but I have a great dread of being laid aside amongst strangers, on whose kindly attentions at such a time I could have no claim. The Lord, in His providence, has often caused me to walk in the very path I have most feared; and so it has been now. I have been thrown amongst entire strangers, and had an attack of rheumatic fever. One evening, having been assisted out of bed, that it might be arranged comfortably for the night, I fell fainting from the chair to the floor, badly bruising my head, on which I had fallen. Pondering this matter over in the night season, I wondered how it would have been with me had consciousness returned only in the presence of the King! “Whom not having seen ye love,” was the *instant* response. It is very easy to tell this; but *quite impossible* to tell of the comfort which accompanied this assurance; “As one whom his mother comforteth, so will I comfort thee.” All the previous day, I had been musing on my position; and had felt the *perfect* restfulness of the situation. The perfect, complete, finished work of my adorable Redeemer—“*For me.*”

I knew in Whom I had believed, and I knew I loved Him. But, till the fainting fit, I had not supposed myself to be so very ill. Now death appeared to be within “measurable distance;” and it was stingless! Yes; *absolutely* stingless! And it was with a sense of reluctance that I felt returning strength.

Thus it is the power and lovingkindness of our dear Lord which enables poor, timid mortals to surmount every difficulty and meet every foe. How precious, at such times as these, are the sweet doctrines of Free-grace. The weakness of the body; the nothing-to-do *realized* then; all done and salvation secure.

“More happy, but not more secure,  
The glorified spirits in heaven.”

And, with regard to attendance, my Father had provided for that; also every kindness that could possibly be bestowed was freely given, by night and by day. I *truly* could say to the question: “Lacked ye anything?” Nothing. So our God is superior to all our fears, making all our bed in sickness. A *very present* help. Ante-dating heaven. To Him be all the praise.

I am, Dear Sir,

Yours in these everlasting bonds,

April 4th, 1384.

M. L. SYKES.

P.S.—I have been reading for the third time, Dr. Wordsworth's most interesting work on the "Apocalypse."

I understand him to make the slaying of the "two witnesses" future. That is not your view you say, in your article on the Jesuits. I should be glad, and no doubt other readers of the "Gospel Advocate" would be also, to have your view on the matter, if you could find time to give it. Considering the signs of the times, error seems to have the pre-eminence; error of every sort and kind. Only the other day, I saw, in the *Daily News*, a letter signed, "An Incumbent in the diocese of Canterbury," asking for a "Leader" to organise a party for the purpose of getting rid of the damnatory clauses in one of the creeds. This is, I know, not new: but he said, "*Hundreds of his brethren did not believe in the Eternity of Punishment.*" I quote from memory. I also enclose two newspaper cuttings. Is not this the slaughter of the "two witnesses?"

Thanks be unto God, Who only maketh to differ: and hath not given *us* "over to a vain delusion to believe a lie." Solemn words these, 2 Thess. ii. 11, 12.

Yes; a few "standard bearers" are left. He never *has* left Himself without a witness. And He lives and reigns; and has said, "My word *shall* accomplish that which *I please*, and *prosper* in the thing whereunto *I send it.*"

May He prosper every effort made by His Own people to advance the knowledge of His Own Truth. Amen.

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### THE WYCLIFFE COMMEMORATION AND COLIGNY MEMORIAL.

" ALL to remembrance the former days," is one of the many important admonitions of Scripture (Heb. x. 32); and in a variety of ways it may be obeyed with advantage. If the occupation show the present time to be in painful contrast with the past, something may be learnt as a remedy. If it make manifest the present as superior in its privileges, comforts and blessings, there is the incentive to gratitude for the change. All are prone to assert that "the former days were better than these." Ecc. vii. 10. "The good old times" has grown into a proverb; but will it always, or even often, stand the test? There have always been trying dispensations, perplexities and sorrows. There have always been a plotting devil and his emissaries. There has always been a covenant God at the head of affairs, and His mercies have not failed to manifest themselves on behalf of His afflicted, when "the set time to favour" them has come. But in all periods of history there have been lights

and shadows. Often the light has been dim and the darkness intense. Fearful crises have been reached, and then the arm of the Lord has been "made bare" to deliver. The adversaries have been on the eve of a complete triumph; the ark of God has appeared to be in the hands of the Philistines, or Israel has heard the shouts of the vindictive Egyptian pursuers: but "in the thing wherein they dealt proudly," the Lord has in every instance demonstrated that "He was above them." Exodus xviii. 12.

In the present age we move far too fast in the occurrence of events, to judge them and their issue with the needful discernment and becoming sobriety. One day's news brings tidings which on the morrow are counterpoised by what is entirely opposite. The cup of consolation cannot reach the lips ere the hand trembles at a rumour of impending trouble. And before the fearful heart can well comprehend and properly measure the real cause, a ray of hope breaks in on the gathering gloom, and proclaims its groundless nature. Thus are we turned about, and unsettled daily to more or less extent. And in this our forefathers appear (with all their many disadvantages), to have fared better than we: for their nerves were not so constantly on the strain, and there was in the slowness with which intelligence reached them, more scope for patient waiting in their troubles, and a longer enjoyment of comfort when it came. And yet who can say, this really was the best? If it were so, why are we not willing to revert to those "slow-paced times?" And not one in a thousand is.

We are now in the midst of the most subtle plots and energetic efforts on the part of the Jesuits. They are now the recognized pioneers of the struggling Papacy. The *infallible* pontiffs, who formerly excommunicated and suppressed their orders, have been succeeded by equally *infallible* pontiffs, who have re-established them and invoked their aid. Hence the success of Popery in England. Never would its *open* efforts have achieved, what the Jesuits have by flooding the Church of England with THEIR MEN of the Tractarian School: insomuch that it is a question whether half a million of all the millions of money received by the Establishment is shared by faithful men, or devoted to purely Protestant purposes. In addition to this, numerous religious orders with their houses, and the multiplying popish chapels and cathedrals, serves to render the picture and prospects in England truly solemn. Such are the darkening clouds hovering over us. But is there no "bright light" in them? Are there no indications of the Lord's watching and working?

Last year witnessed the remarkable commemoration of Luther's birth; the results of which may even now be secretly operating like

a smouldering fire. For in so great a public movement it would be unscriptural to suppose the Lord had no hand, even though unable to discern any special good as thus far arising from it. But lo, on the very heels of this commemoration come this year two others. The noble-hearted John de Wycliffe and Admiral de Coligny are each to have special remembrance and special honour. What terrible times they lived in ! How dense the darkness and severe the cruelty of oppression with which each had to contend ; the one in England, the other in France ! The space between the two very diverse champions' lives and work was two centuries. But the Spirit's teaching has been the same in all centuries, and Satan's malice against it has never varied, though his power has been sometimes limited, at others enlarged. By almost a miracle Wycliffe escaped the rage of his popish adversaries, while Coligny fell beneath the weapons of the assassins.

Wycliffe was born in 1324, and died in 1384, so that his *death* five hundred years ago is what is about to be celebrated, whereas last year was the 4th centenary after Luther's *birth*. Coligny was born in 1517,—the very year in which Luther posted his famous 95 theses (or propositions) on the church door of Wittenburg—and his murder was accomplished at the terrible massacre of black St. Bartholomew, in 1572, the same year in which John Knox died. It is not, therefore, in special commemoration of either Coligny's birth or death that this year witnesses an effort to celebrate the great and good man's memory ; but because the French Government, freed from the preventing dictation of the popish hierarchy, has resolved to erect a statue to his honour.

And we are gladdened at the prospect. For we know that history witnesses that the Lord works spiritually among His Own elect, concurrently with the outward movements of His providence, in which the ungodly take a part, who have only a secular object in view. And our hope is, now that matters are arrived at so serious a crisis, that His Divine Majesty will soon appear and plead His Own cause, to the confounding and overthrowing of the schemes and influence of Antichrist. Let us now, for the sake of comfort under present discouragement, take a glance at the days of John de Wycliffe and Admiral de Coligny.

It was the lot of Wycliffe's life to be nearly contemporary with that of his sovereign, Edward III., who was crowned (1327), three years after the Reformer's birth, and died (1377), about seven years before him. All correctly acquainted with history know that this king, notwithstanding his various unjustifiable wars and other defects, was one of the greatest and best of English rulers prior to the Reformation. Personally he was, the same as his court and people,



blinded by Romanism. But not to that extent that he would allow the Pope to levy tribute on his country, or appoint by bull his creatures to vacant benefices without the permission of himself and parliament; although permission to do so had been granted by the infamous King John, as an acknowledgment of the fealty of the kingdom to the Roman See. The struggle on both sides was bitter, for the nation being enslaved by the priests, dreaded the papal anathemas, while it was impoverished by its exactions, and hated its yoke.

Thus matters were until Wycliffe nearly reached his 40th year, up to which time we hear nothing of him. He had been a diligent and successful student at Balliol College, Oxford, and the light of truth had evidently broken in upon his heart and understanding, and no doubt by means of that Vulgate version of the Scriptures, which he afterwards translated into English. But he was thrown into the arena of politics (like Cranmer in after times), in which the Scripture voice of authority was needful to decide the dispute between the Pope and the Reformer's monarch. He had previously attacked the mendicant friars, and on a sick bed, when visited by them had, like a prophet, predicted his restoration to health and further exposure of their evil deeds. And being now appointed one of Edward's chaplains, he was called upon to defend the position of his master in resisting the imperious assumption of Gregory XI. and his predecessors. Wycliffe performed his task so completely and unanswerably, that he secured the protection of Edward and his son, John of Gaunt, and until their death his enemies were unable to carry out their purposes of evil against him. But considering that he stood alone as a prominent opponent of Romanism, it is marvellous how he escaped assassination, and the extent to which he was honoured in the tracts he wrote, and the portions of the Scripture he translated and circulated, bears witness to the care of his covenant God. He must certainly have had many coadjutors as copyists, otherwise, as the art of printing was not discovered till a century later, he could not have multiplied the number of copies of his writings that were sent abroad. And the great favour which his defence of the rights of his king and country had gained him, was a shield to himself and those who wrought with him against the rage of the popish party. His followers went, as is well-known, by the name of Lollards, and such was the number of them, that it was said, two countrymen could not be met on the high road but one of them was a Lollard.

But the days were nevertheless evil. The condition of the people was improving so far as the relations between master and servant was concerned. Norman, Saxon, and Dane had all become united

under the English name. Feudal laws were abrogated, the condition of the poor improved, and articles of luxury were becoming common with all in tolerable circumstances. Learning had revived, and the power to read was largely on the increase among the humble folk. But the debasing pilgrimages to the shrines at Canterbury, &c., continued, and popery was still generally dominant.

It is therefore simply marvellous to note what the Lord achieved by His one distinguished reforming servant, John de Wycliffe, who justly bears the title of "The Morning Star of the Reformation," and the extent of the soundness of his scriptural knowledge in those benighted times is equally surprising. For "he taught that Popes may err, have erred, and do err. That the bishop of Rome is no head of Holy Church. That sentence of excommunication by prelates or by Popes is a nullity, unless the condemned man has first excommunicated himself by sin. That Papal indulgences and pardons for sin are valueless and pernicious to those who receive them, and foul acts of simony on the part of those who for money grant them. That the Scriptures are the Rule of Faith, and that no doctrine should be admitted that cannot be proved out of the Scriptures. That all men, including laymen and learned men, ought to read diligently Holy Writ; and that the Gospel ought to be placed before the people in their mother tongue."

Such was the man in principle, and his life was without reproach, whose somewhat sudden but peaceful death at his quiet parish of Lutterworth is this month to be commemorated. Had he not died when he did, he would doubtless have had to endure the martyr's ordeal by fire. His followers became numerous on the continent as well as in England, their simple faith resting on the testimony of Scripture instead of on that of Popes and Councils, and up to the time of Luther and Coligny they and their principles either openly or secretly had maintained, through Divine preservation, an existence, in the face of all the bloody edicts issued against them. Their honoured confidence was this: "The grass withereth, and the flower fadeth, but the Word of the Lord endureth for ever."

Two centuries later, the noble band of Huguenots in France, the fruits of the combined labours of Wycliffe, Jerome, Huss, Luther, Calvin, and Farel, though most directly through the instrumentality of the two last, came into prominence. They proved to be the best of citizens, and the most valuable of artizans and mechanics, but the papal hierarchy was determined to annihilate them. And Charles IX., yielding to the base solicitations of his mother, Catherine de Medicis, gave consent to their butchery on the eve of St. Bartholomew.

The prince of Condé and Coligny had both deserved well of their country; but perhaps they erred in taking the carnal sword in defence of Christ's religion and their own liberties, though Coligny was averse to join in the religious war. They both perished by the sword: the one on the field of battle, the other in the ruthless massacre, the vile Duke of Guise, the leader of the papal party, gloating over the horrid spectacle, and wreaking his vengeance in kicking the dead body of the Admiral. With his death, and that of about 70,000 Protestants, the triumph of the Man of Sin in France seemed complete. The Pope commemorated the *noble* deed of the indiscriminate slaughter of old and young, women and children, by a grand thanksgiving procession, and by a medal which he caused to be struck in honour of the bloody work. But in the ultimate flight of the remnant who escaped from France to England, the former country lost her skilled workmen, and England profited in her trade, commerce, and religion as well by receiving them.

It is well, therefore, that France by her Government should set the seal of reprobation on the atrocious murder of one of her best citizens by erecting an imposing statue to his memory. It will be felt as a blow by the papacy; a stigma on its unholy triumph at the success of its partizans on dark Bartholomew's eve. The Lord grant something greater may follow the statue to Gaspard de Coligny.

THE EDITOR.

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## HOSPITAL WORK,

### AND THE LORD'S ALL-SUFFICIENCY.

My very dear Friend,—Surely I am a pilgrim and a stranger, with no settled abode. The pillar of cloud by day and the pillar of fire by night still is my guide in this wilderness. On the 2nd of February I was sent for a rest to my brother's, and on the 8th I was telegraphed for, asking me to take a case of diphtheria in the country. Of course I went; and on my way in the train my fears began to rise, and feeling my own weakness, and desiring all needful strength for what I was going to see and do; it really seemed as if the Saviour joined company with me, saying, "Be not afraid!" for "ye are dead, and your life is hid with Christ in God." I felt as if I could go anywhere with such a Friend and Helper.

Now must tell you what I have been in. On my arrival I found the lady of the house, three children, a nurse they had from London (who had only been with them four days, and then took it), also one of the servants, all very ill with diphtheria. It was just like a small hospital. There were two doctors twice a day, and every window in the house was ordered to be kept wide open, top and

bottom, night and day. Three patients were not expected to live ; but only one little boy, age 7 years, died. For three weeks I had only two-and-half hours' sleep out of every 64 hours ; that was the outside. Something had to be done and given them every half hour, night and day. The first night my heart sank within me, as it was just like living in the street. I ached with cold, as I went from room to room.

I can now say with the prophet, "O Lord, thou art my God ; I will exalt Thee ; I will praise Thy name, for Thou hast done wonderful things." Sometimes I am quite overcome with the Lord's loving-kindness and great care of me. It will take an eternity to utter all the praise and thanksgiving for so much mercy.

In looking back twenty years and over, I well remember New Year's morning, 1863 ; this text was given me : "Thy shoes shall be iron and brass : and as thy days, so shall thy strength be." I wondered at the time why such a text should be given.

Since then it has been made good to me many, many times ; as I have needed iron and brass shoes, and strength as well. In 1864, New Year's morning, this was given : "When thou passest through the waters, I will be with thee : and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned : neither shall the flame kindle upon thee." I little thought then what was in the future of my life : as I thought all was bright, and I had no idea of all that was before me. Now I can look back and see how mercy encompassed me about ; and how an unseen hand has at all times guided and preserved me amidst all sorts of dangers.

I remember Mr. Baxter saying, in one of his sermons at Sion, that sometimes the Lord brought His people in circumstances that He squeezed the prayers out of them, never thinking then that I should be in such a position as to have prayer squeezed out of me, as I have many times. And I often bless God for it now. I often feel great sympathy with the poor captive Jews in Babylon, when they hung their harps upon the willows, and wept when they remembered Zion ; and with the Psalmist saying, "How amiable are Thy tabernacles, O Lord of Hosts ! my soul longeth ; yea even fainteth for the courts of the Lord."

Sometimes as I have stood at the bedroom window, watching the people going to their different places of worship, I have turned away heart-sick with longings to go too.

But the Lord has not been unmindful of me : as many times, while I have been cut off from attending His earthly courts, He has given me a fresh token of His love : and with the poet I can say—

"A monument of grace,  
A sinner saved by blood :

The streams of love I trace  
Up to the fountain, God :  
And in His sacred bosom see  
Eternal thoughts of love to me."

I have been here seven weeks: and with all the loss of rest (the first three weeks) I have not had the slightest headache, or even taken the least cold; I never felt better in health in my life. The doctors remarked how well I looked, and the lady expressed surprise at my not taking it, saying what a strange life mine must be. Soon as one patient gets well I go to another very ill. I expect only to remain here until next Thursday or Friday.

May every spiritual blessing be yours, with much love,  
I remain, yours very affectionately, A TRAINED NURSE.

## Letters by the Household of Faith.

LETTER FROM THE LATE THORPE SMITH.

Sewstern, April 11th, 1852.

 O my dear friend and companion in tribulation, the chief of sinners wishes every blessing, for this life and that which is to come,—I have often entreated the Lord to choose my inheritance for me, and when it proved to be here, I was so far from being satisfied with it, that I felt as if I was about to be transported. He alone knows for what purpose I am placed here. My separation from those dear souls at Hough was, and still is, a very dark and trying providence to me. I can never forget Sunday night, March 28th. W. C. was there, and requested me to conclude in prayer, which I could hardly manage, my feelings so overcame me. After which John Dolby got up and said, "I suppose this is the last time we are to meet you here?" &c. As well as my full heart would permit, I answered him, and afterwards said a few words to him and all present.

We separated; and I was forcibly reminded of Paul's words: "What mean ye to weep and break mine heart?" etc. Seeing our meeting together so blessed, and an increasing number of those of whom I believe the Lord has taught, makes my removal the more painful and mysterious to me! I am compelled to cry daily to Him, Who has all power in heaven and earth, to bless them more abundantly, and open the mouth of some one amongst them, (for if He opens no man can shut), and to keep them cleaving together, ever striving to maintain the unity of the Spirit in the bond of peace and love. And how my heart will rejoice should this be the case, in beholding their order and the steadfastness of their faith. O how good, and how pleasant it is for brethren to dwell together in unity. It is so in a temporal sense. Your removal so suddenly is also

a very mysterious providence. I trust you will be brought to see the need of cleaving to a Throne of Grace; and, sensible of your own weakness, seek Him for strength; of your own ignorance, seek Him for wisdom; and of your own depravity, seek for shelter in His everlasting righteousness; and may He never suffer you nor me, my brother, to sink into dead formality—having a name to live only. Poor \*man, I understand he has long ago sat down quietly under a dead church minister. Alas, how is the fine gold become dim! Paul says of some, “Ye did run well,” &c. I think Luther somewhere says, “Adversity has slain its thousands; but prosperity its ten thousands”!

If thou canst find no truth around thee, stay at home, and become a priest over thine house and rule it well. Assemble thy family when they will join thee, and read and pray (as the Lord enables thee) with and to them.

My wife and I have this morning met a few people in Mrs. Porter’s house at Buckminster, and we are to meet again at six this evening. She seemed determined that so it should be, and the Lord was there! Jehovah Shammah. I read a portion of “The Destruction of Death,” &c—a most choice, yet searching and separating piece. It was sweet to me.

“His purposes will ripen fast  
Unfolding ever hour.”

Let me hear from you as soon and as often as it is convenient. The Lord bless you, and give you a clear understanding to know Him Who is true, and to see that you are in Him Who is true: that is, the true God and eternal life.

I have a mill, bakehouse, house and nine acres of land. I am rather an old apprentice, but Mr. Hart says, “He that his duty will not learn, his duty will not do!”

I heard our dear pastor sweetly last Sunday at Grantham. I saw your father and Mrs. Sumners yesterday at Grantham. My wife and dear children desire to be remembered to you. Remember us at the Throne of Grace, and fail not to meet me there; and believe me to remain,  
Yours truly in Jesus, THORPE SMITH.

#### LETTER BY RUTH BRYAN.

High Pavement, July 27, 1859.

“If any man will come after Me, let him deny himself, and take up his cross daily and follow Me.”—Luke ix. 23, 2 Cor. v. 14, 15.



LL grace and peace be to you in Him in Whom all fulness dwells, and in Whom you were chosen in love, that in Him you should be holy and without blame before the Father, Who hath made us accepted in the Beloved, and

\* The person here spoken of is now living and is a truly God-fearing man.

ever and always beholds us complete in Him. He frowned on our sin on Jesus, and frowned it for ever out of His presence, so that He now sees no iniquity in Jacob, or perverseness in Israel, but views you and me, and all the seed of Christ, with eternal delight and complacency. Oh, there were the bitter pains of hell in that frown! The apprehension of it brought great drops of precious blood from the pores of our precious Emmanuel, and the enduring of it wrung from His holy soul that cry of anguish, "My God, My God, why hast Thou forsaken Me?" Oh, that by the blessed Spirit we might be led to dwell on those deep wonders, and to realise more the *reality* of the transactions between the Father and the Son. The Father "laying on Him"—"causing to meet on Him"—"the iniquity of us all"; and the Son bearing it in His Own body on the tree, till it was borne for ever away. Then should we come to more stability in our souls; and while feeling all the changes in our selves, rest in the unchangeable Jehovah: for what He doeth He doeth for ever. Who, then, "shall lay anything to the charge of God's elect? It is Christ that died; yea, rather, that is risen again." Oh, I see such majesty and glory in, "It is CHRIST that died!" as if the very declaration of the Mighty Person Who died for our sins and "rose again for our justification," was enough to assure the soul that sin was "made an end of" for ever—not in its sin-being, but in a law sense and imputatively. And the more we are experimentally led into this, the less will sin have any dominion over us: for I solemnly believe that it is often permitted to abound in its inward actings, because we cling so to our own responsibilities, and think more of our struggling against sin, than of Jesus dying for sin: and more of any victory *we* may seem to gain, than of His entire victory over sin and Satan on the cross, when He said, "*It is finished!*" The Lord give us to live at the Fountain-head of victory, and then I am sure the streams will flow in our experience.

The Lord give us to feed more by faith on the Bread of God which came down from heaven, and was broken for us, and then I am sure we shall have less and less desire for ought beside; there is such soul-satisfaction in a precious Jesus.

I am glad you have had soul refreshment from the preached word. I quite enjoyed your notes of Mr. Philpot. I do not know that Mr. L. would be worth going so far to hear; it is better to go where you already profit. I only got you his address thinking he would be nearer to you than the rest. I fear you are quite out of the way of dear Mr. Triggs. Should think, from what I hear, he is near "home"—he has been ill a month.

His address now is 3, Angell-road, Brixton-road. I have had sweet communion with him in and of Jesus, and hope to meet him before the throne. I also am feeling very sensibly the creaking of the earthly house in many ways: but it may be very long yet before it is laid in the dust. Have been very ill since I saw you; am not now so lame; but it has been a week of affliction in other ways. I need much fire, but have not too much at all, and am blessedly supported; and often think of your dear mother, who trod the same path before me—though to her it was shorter. Oh, if my dear Lord will be glorified: that is all I want, and to be enabled to live in His will.

You speak of many annoyances; I am sure it must be so: but if enabled to meet every one of them with "Thy will be done," it will much break their power to disturb or break your peace.

"No foe can annoy me, or friend give a smile,  
Unless He permit or constrain."

May we watch His hand more, and live more above self and creatures: for I have "seen an end of all perfection" in both. And yet as we abide in our precious Christ the bitters of both shall make the Paschal Lamb the sweeter. May the Lord make all grace abound towards you as every fresh need requires.

I wonder if you have Hawker with you. This morning it was about the eagle; and the doctor spoke of her taking her young upon her wing, so that any dart or danger from below must go through her before it touched her brood. It immediately struck me with great sweetness, that every dart of temptation which we feel, has come as it were through the heart of our precious Beloved, and there lost all its poison; so that though it make us smart it cannot be our destruction: and why? Because He has already met it in His Own person, and repelled and conquered it. "For He was in all points tempted like as we are, yet without sin." Oh, loving Lord! what hast Thou endured for our sakes? and how hast Thou endured? Thou hast in Thy Own holy person suffered from every weapon which hellish craft could invent as a temptation to our nature; but Thou didst endure without sin: and herein is our victory—even when we suffer and sin too.

"To the dear fountain of Thy blood,  
Incarnate God I fly!"

And here, while we plead guilty, we overcome Satan by the blood of the Lamb, and are more than conquerors through Him Who hath loved us; and Who stood where we fell, and then took all the sin of our falls in His Own body on the cross, and there made an end of! Oh, with what pang and pain did every temptation pass



through Thy holy soul, that it might come harmless to us—that is that it might not be our ruin. Thou didst repel, as to the sin, and endure, as to the smart: and Thou wilt at times have Thy members to follow Thee in this suffering;—only, that we do not fight *for* victory, but *in* victory. Precious, precious Forerunner,

“Love and grief my heart dividing,  
With my tears His feet I’ll bathe,”

while I consider Thee thus the Man of sorrows, and yet the crowned Conqueror. And consider Thee, too, going before us in all the rugged paths of wilderness-trial, and enduring such contradiction of sinners against Thyself as we can never know, how much soever we may be contradicted and tried. O, blessed Testifier of Jesus! lead us often to “consider Him,” lest we “grow weary and faint in our minds,” and so feelingly to consider Him that our souls shall dissolve in love at His dear feet, crying—

“Choose Thou the way, but still lead on.”

I forgot to tell you, that three or four months ago I had wedding cards from Mrs. Barton (late Miss Wigram), and last Tuesday she and her husband spent an hour here, as they passed through Nottingham, and to me it was a time of refreshing. Mr. B. read and prayed, and there was a heavenly dew fell upon my soul: he seems spiritual and devoted. They do not go to India for a year: his heart is set on his work, and hers, I think, on her husband. He is much like Mr. Norman; I felt quite at home with him, and love them both in the Lord.

“Sweet the time—exceeding sweet—  
When the saints together meet;  
When the Saviour is the theme;  
When they love to speak of Him.”

Of course they have a path of self-denial before them in some respects. The Lord bless them and make them blessings. There is Divine sovereignty in our meeting with saints: with some our spirits cannot blend; with others we are one without effort. Have seen our dear Mrs. H. A.; she is dearer to me than ever, now that her love to such an unworthy one has so well stood the test of fire in outward separation. How blessed that there never can be any schism in the body. Oh, may the members more and more have the same care one for another.

Adieu! Did not mean to weary you with so much scribble; but my precious Lord is such a thrilling subject. Praise Him! praise Him! His grace is sufficient for thee.

With affectionate love, yours ever-lovingly in the love of our Lord the Lamb,

From His Own unworthy,

RUTH.

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—The work annually increases, and in 1883 two new important branches have been included. £1000 are urgently needed to clear the Building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists and Infidels have worked in the town with unprecedented activity. Will friends help? Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea.

**MR. J. BACKETT**, of 27, Rectory Grove, Clapham, having had many years' experience as a Commercial Clerk, will be glad to Audit Books and Make out Balance-sheets, or Collect Debts and Rents, at the lowest possible remuneration. Guarantee and references given.

**THE PERFECT OFFERING OF THE HOLY PEOPLE**, a Sermon by Mr. B. V. Scott, preached in June last. May be had of the Author, 121, Kensington, Liverpool. Price 1d., 1½d post free. 10d. per dozen, and 5/6 per 100.

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## CHAPEL DIRECTORY FOR MAY, D.V.

*N.B.—The \* placed before a day denotes a Prayer Meeting.*

**BIRMINGHAM**—Parade Chapel  
**BRIGHTON** (Church Street)—  
*Providence*.....  
*West Street*.....  
**CANBERWELL**—Grove Chapel ..  
**CHICHESTER**—Providence.....  
**CHIDDINGOLY**—Little Dicker ..  
**EASTBOURNE**—Cavendish Pl. ..  
*(late North St.) Chapel* ...  
**FIVE ASH DO** ..  
**HACKNEY**—Devonshire Road }  
*Trinity Chapel*.....  
**HAILESHAM** (Baptist).....  
**HERTFORD**—Port Vale ..  
**LEICESTER**—Salem, Free-  
*school Lane*.....  
**LEWES**—Jireh ..  
**LEWISHAM**—College Park }  
*(Baptist)*.....  
**LIVERPOOL**—1, Smollett St.  
*Kensington*.....  
**LONDON**—(Clerkenwell)—  
*Woodbridge*.....  
*Regent Street, City* ..  
*Road*.....  
*(Staining Lane)—*  
*Gresham Street.* ..  
*Gillespie Road,* ..  
*Highbury Vale.* ..  
**MARGATE**—Mount Ephraim  
*Thanet rd. Baptist Chapel* }  
**NEWARK-UPON-TRENT**—Jireh ..  
**NORWOOD**, Lower (Elm  
*Grove)—Bethel*.....  
**PECKHAM**—Rye—Nunhead  
*Green Baptist Chapel*.....  
**PILCHMPTON**—Jireh ..  
**REIGATE** (Mead Vale)—Jireh...  
**SPERBORN** (Dorset) *Providence*  
**STAPLEFIELD**. Dr. Hayward's H  
**TUNBRIDGE**—Ebenezer ..  
**WADSWORTH** ..  
**WABLETON**—Magdalen ..  
**WELWYN**—Bethel ..  
**WENTLINGWORTH** (Potton,  
*Beds.)*.....

### CHAPELS WITH PASTORS.

Mr. WAKEFIELD, Pastor. Lord's Days and \*Mondays & Wednesdays (E.)  
 Mr. LAWSON, Pastor. Lord's Days and \*Tuesday & Thursday Evenings.  
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|                                                   |                                                                                                                                                           |
|---------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| BEDFORD—Zion .....                                | Services on Lord's Days                                                                                                                                   |
| BEDWORTH—Esra .....                               | Services on Lord's Days                                                                                                                                   |
| BOLNEY .....                                      | 1st (M. & A.) Mr. WHITBOURN                                                                                                                               |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM every Lord's-day at 11 and 7.                                                                     |
| BRIGHTON—Egremont Lodge .....                     | 14th, Mr. LAWSON                                                                                                                                          |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 4th, Mr. HAND; 7th, Mr. JENNER; 14th, Mr. SILVESTER; 18th, Mr. SEARS; 21st, Mr. DAVIS; 25th, Mr. STRINGER; 28th, Mr. BRADBURY                             |
| CHIDDINGFOLD—Providence .....                     | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                                                                |
| COWFOLD .....                                     | 1st (E.), Mr. WHITBOURN                                                                                                                                   |
| DORKING—Public Hall .....                         | 4th, Mr. HOUSE; 11th, Mr. CHRISTOPHER SHARP; 18th, Mr. MILLER; 25th, Mr. BYRSE; June 1st, Mr. JENNER                                                      |
| FAVERSHAM—Assembly Rooms .....                    | 1st Lord's-day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN                                                            |
| GRANTHAM—Calvinist Chapel .....                   | 11th and 18th (E.) Mr. BAXTER; 28th Mr. G. DAVIS                                                                                                          |
| HADLOW DOWN .....                                 | Mr. WHITTLE 4th Lord's Day                                                                                                                                |
| HASTINGS—The Tabernacle, Cambridge Road .....     | 1st, Mr. WELLAND; 4th, Mr. JONES; 8th, Mr. NUNN; 11th, Mr. BOTTEN; 15th, Mr. SMITH; 18th, Mr. NUNN; 22nd, Mr. MCKEON; 25th, Mr. BOTTEN                    |
| HORNEY RIKE—Aged Pilgrims' Asylum .....           | 4th, Mr. W. H. TAYLOR; 6th, Mr. BEAZLEY; 11th, Mr. MARTIN; 18th, Mr. BOULTON; 20th, Mr. BOX; 25th, Mr. SINDER; 27th, Mr. KINGSTON; 28th, Mr. VAUGHAN      |
| HORSHAM .....                                     | 4th and 18th, Mr. ANSCOMBE                                                                                                                                |
| LITTLEPORT .....                                  | Service on Lord's Days                                                                                                                                    |
| LONDON—Bloomsbury Chapel (Commercial Road) .....  | 1st, Mr. GRIFFITHS; 4th, Mr. JENNER; 8th and 11th, Mr. WHITTLE; 15th, 18th, 22nd and 25th, Mr. PAPPER; 25th, Mr. GREW                                     |
| MAIDSTONE .....                                   | Every 4th Lord's Day, Mr. ROW                                                                                                                             |
| MANCHESTER .....                                  | Religious Institute, 100, Corporation Street.—1st, Mr. G. DAVIS; 6th, Mr. J. MILBY; 15th, Mr. T. DICKINSON; 22nd, Mr. T. BRADBURY; 29th, Mr. J. BATTERSBY |
| MIDHURST .....                                    | 11th, Mr. ANSCOMBE; 18th, Mr. WHITBOURN                                                                                                                   |
| PETWORTH—Ebenezer .....                           | 4th, Mr. WHITE; 11th, Mr. ALLEN; 18th, Mr. PYSKETT                                                                                                        |
| RAMSGATE—Albert Room, Albert St. West Cliff ..... | Lord's Days, Mr. ADAMS                                                                                                                                    |
| RICHMOND—Bethlehem .....                          | 4th, Mr. PEPPER; 11th, Mr. GREW; 18th, Mr. JENNER; 25th, Mr. HEAD                                                                                         |
| RINGBEE, near Lewes .....                         | Service on Lord's Days                                                                                                                                    |
| ROTHEFIELD .....                                  | Every 3rd Lord's Day, Mr. ROWE                                                                                                                            |
| SALISBURY—Old Gaol Chapel .....                   | Lord's Days (10.30 and 6.30), Mr. C. BRIDER                                                                                                               |
| STROOD—Zoar .....                                 | Service on Lord's-days                                                                                                                                    |
| WALWORTH—Surrey Tabernacle .....                  | Service on Lord's Days & Wednesdays (E.)                                                                                                                  |
| WISFORD—Barn .....                                | Lord's Day Afternoons (3), Mr. C. BRIDER                                                                                                                  |
| WILKIN—Surrey Gardens .....                       | Lord's-day Mornings, Mr. WHITBOURN                                                                                                                        |

Mr. BAXTER will preach (D.V.) at Grantham on Lord's Day, May 11th, and Tuesday Evening (13th).

On Thursday Evening, May 1st, 1884, the Rev. J. BATTERSBY (Vicar of St. James' Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

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**JUNE, 1884.**

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

Advertisements are inserted in this Magazine at the following rate:—

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**MAGAZINE SUBSCRIPTIONS.**—Received up to May 24th: Mrs. Huggett 2, Mr. G. Thatcher, Mr. J. Austen (per ditto, Mr. A. Austen), Mr. Gutteridge, Mr. J. Fowler.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to May 24th: A Friend (S. G.), 5s. Mrs. Huggett, 6s. Mr. J. Austen, 15s. A Wellwisher (M. D.), 10s. The late Mrs. G. Carpenter, £1 1s.

The next Monthly Meeting of the Committee will be held (D.V.) at Jiseh Chapel, Lewes, on Monday Evening, June 8th, at 7 o'clock.

**LIST OF OFFICERS.**—Trustees, Mr. A. J. Baxter, Mr. A. Funnell, and Mr. Joseph Gorrings. Hon. Treasurer, Mr. D. Gilbert. Hon. Secretary, Mr. James Worley.

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**W. HARRODINE.**—You did not enclose your address with your communication, and we have lost it. Please forward the same, as we wish to explain something privately.

We have received two obituary Notices, one from our New York Publisher, Mr. Axford, the other relating to Mr. J. Emmerton, one of the Deacons of Regent-street Chapel, London, but are compelled to omit them till next month.

**MR. ALLARD** writes to correct a mistake in our last month's review of his work on the Prodigal Son. He states that it does not say Mr. Philpot *confessed* to him his error in treating the "Elder Son" in the *Gospel Standard* as a good man, but only that Mr. P. *was* in error in so doing. If Mr. Allard refers again to our Notice, he will find we did not say anything of the kind he suggests as to Mr. Philpot's confessing.

**THE LAST QUARTERLY RECORD OF THE TRINITARIAN BIBLE SOCIETY** contains very interesting matter, well worthy of perusal by those who believe that only "uncorrupted versions of the Word of God" should be circulated in every land and among "all sorts and conditions of men." Brittany, Algiers, Italy, Spain and Germany afford evidence of the good work being done, while the "home" news is equally encouraging. We are pleased also to find the income of the Society has been so much larger during the past year than it was in the year preceding. For copy of Report apply to Secretary, 96, Newgate Street, London, E.C.

**EZRA CHAPEL, BEDWORTH.**—The friends who are still toiling to complete the good work of relieving this place of worship of the £150 debt so long burdening it, have now received £110 towards it, with the prospect of £10 more. If, therefore, £30 besides can be raised the matter will be settled. A gracious man of the name of Burket occupies the pulpit nearly every Lord's-day, and our brethren Bradbury and Lawson have (with ourselves) rendered ministerial help. Any friends willing to contribute to the small balance left, may send either to us, or to Mr. J. Pickering, King Street, Bedworth, Warwick.

**AN EXPOSITION BY MARTIN LUTHER** on Isaiah ix. 4-7, translated from the German. London, W. Wileman, or of the Editor, S. M. Benson, 26, Wiltshire Road, Brixton, S.W. (*see Advert.*). We are here presented with a rare work (so far as the knowledge of it goes) of the great Reformer, nor can we doubt that many will be glad to possess it. It is an experimental rather than a doctrinal treatise, and shows that the author was no stranger to spiritual conflict and that consolation which abounds by Christ.

**Four Dozen Assorted Gospel Leaflets** by M. L. Sykes, price 1s. London, W. Wileman, 34, Bouverie Street. These may be unhesitatingly recommended for the pure truth they contain, and the general excellence of the poetry. They are printed in various colours, and are suitable for enclosure in letters. "The proceeds will be given to the National Union—Hon. Sec, Rev. Hely Smith, Vicarage, Market Rasen.

**THE PERVERSION OF DR. NEWMAN TO THE CHURCH OF ROME:** in the light of his own explanation, common-sense, and the Word of God. By Pastor Chiniquy. London: W. T. Gibson, 38, Parliament Street. Price 1s. Although we have felt bound to strongly animadvert on Pastor Chiniquy's attempts at defending the unscriptural conduct of the British and Foreign Bible Society in circulating Romish Versions of the Word of God, we with pleasure accord him all praise for the masterly way in which he in this pamphlet exposes the Jesuitical sophistry of him who is now laden with Rome's honours and dignified as one of her cardinals. Whatever evils may be traced to the passing of the Roman Catholic Emancipation Act of 1829, it has long been our personal conviction that most mischief has been wrought by the Oxford Tractarian Conspiracy, when from 1833 to 1841 the *Tracts for the Times* by Pusey, Newman, Keble, Froude, Williams, &c., &c., continued to

and wide the poisonous seeds of that incipient Romanism which have borne such abundant evil fruit in the Church of England. No Act of Parliament could possibly have so deeply infected the professing community. And too well we know our Senators (irrespective of their political bias) are ever ready to yield to Rome's insinuating whispers or violent clamours and to concede to her insatiable solicitations and demands. Now as Cardinal Newman is one of those who has under disguise done so much for the Papacy, it is well that that disguise should be entirely stripped off, and the wretched instrument of evil be seen in his real character. And as this is capable of being revealed by what has proceeded from his own pen, at different times during the course of his apostasy, it is the more gratifying, on account of the conclusive nature of the evidence. This is what Pastor Chiniquy has seized upon, and with consummate ability set forth in his pamphlet. And it is hard to say which feeling predominates, pity or contempt, in reading the evidence of the crafty vacillation and unrest which appear in the various confessions and acknowledgments penned by the unhappy deceiving and deceived Dr. Newman. Chiniquy does not spare him; nor does he deserve to be spared. There is a wicked meanness and weakness attaching to the vast ability he possesses. And much we doubt, even now that he is enrobed in the Scarlet of his office, whether there is not the gnawing worm at work in his guilty conscience. We much commend this work to our reader's notice.

**THE LORD'S DAY:** an Essay attempted in verse. Glasgow: Thomas Murray & Son. Those who are fond of blank verse and feel an interest in the defence of the Lord's Day against the encroachments of modern Infidelity may like to peruse this little work. It contains no distinctive display of *high* doctrine, but a vein of historic truth and unimpeachable facts runs through the whole, and in some parts the poetry is superior to the ordinary quality.

**BY THE ANNUAL REPORT** of the "Free and Sovereign Grace Mission," which several years since was established for the dissemination of the truths known as High Calvinism, it would appear that the Society has been very active during the past year, both in London and in the provinces. Public controversies in halls, parks and fields have been held, and thousands of tracts distributed. Many well-known ministers of truth, both Clergymen and Nonconformists, are now closely identified with the movement, not only in its avowed opposition to the Salvation Army, but in its more general design of counteracting the wide-spread tenets of Arminianism. As an exposé of the former, a special tract has been issued, entitled, "Moody and Sankey's Way of Salvation *versus* God's Way." May be had of F. Davis, 16, Paternoster Square, E.C., or of the author, T. A. Taylor, 69, Norfolk Road, Dalston, N.E. The balance-sheet shows the total of receipts about £102, leaving nearly 10s. due to Hon. Superintendent.

**TYNDALE.**—While honour is being done to Wiclif and Coligny, it is very pleasing to find the noble and invaluable Tyndale is not forgotten. The erection of his statue on the Thames Embankment constitutes an interesting feature in our popish era, and we trust may serve to remind many of the loose way in which they are dealing with that book and its glorious truths of which he prepared an English version at the cost of his own life. We cannot think the Lord means nothing by these incidents in the way of an eventual rebuke and repulse of Romish assumption in Britain.

**PROVIDENCE CHAPEL, CHURCH STREET, BRIGHTON.**—The 79th Anniversary of the Opening of this Place of Worship will be celebrated (God willing) on **THURSDAY, JUNE 5th, 1884**, when Mr. A. J. BAXTER, of Cavendish Chapel, Eastbourne, will preach in the Afternoon, at 3, and Mr. T. BRADBURY, of Grove Chapel, Camberwell, in the Evening, at 7 o'clock. Collections will be made at the close of each service. Tea will be provided in Chapel at five o'clock; 6s. each.

**AGED PILGRIMS' ASYLUM, HORNSEY RISE.**—Anniversary July 4. **BENEVOLENT FUND—SALE OF WORK.**

The Ladies' Committee have the pleasure of announcing that the Annual Sale of Useful and Ornamental Articles on behalf of the Benevolent Fund for aiding the sick and infirm inmates, will be held at the Asylum on the 4th July.

Articles for Sale—especially useful—or Materials for making up will be thankfully received. Ladies will please forward parcels to the Asylum, addressed "Care of the Secretary, Mr. W. Jackson," who will answer communications on the subject.

Parcels may also be sent to the Society's Office, 83, Finsbury Pavement, E.C.

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## ESSAYS ON HART'S HYMNS.—LXIV.

## HYMN 59.

*The High Priest.*

**T**HE triple offices of Prophet, Priest and King, so efficiently sustained by the Lord Jesus Christ, are each and all so important, as to command the attention and admiration of all who desire to behold the glory which the Father has given Him. And what is the essence of that glory? It consists in His exquisite mediatorial adaptation to the requirements of Jehovah's perfections and the necessities of His sinful people. His rich anointing with the Spirit, without measure, in His complex personality as God-man, fitted Him in every respect for His sacred mission: for while His Godhead neither needed nor could receive any addition or qualification, His humanity in union with that Godhead rendered Him a recipient of all the Father's grace which the Divine nature empowered Him to communicate.

His High-priestly office ranks among those chief appointments and bestowments of the Father's love to His elect. It was essential to His "ONE offering for sin." It distinguishes His sacrifice from the daily offerings of the Levitical priesthood, who "went alway (day-by-day) into the first tabernacle, accomplishing the service of God." Heb. ix. 6. For as the High priest went alone into the second tabernacle, which is called the Holiest of all, and that but once every year (vers. 3, 7), *i.e.*, on the Great Day of Atonement, it proclaimed the vast superiority of his work and offering over theirs who were the subordinate priests, though, like himself, of the tribe of Levi.

It is with this High-priestly office Mr. Hart deals in the hymn before us: but, strange to say, he falls into a common error in his very first line: unless, indeed, it be the fault of the printer, remaining uncorrected through the various editions. For thus the words appear:

"When Aaron in THE HOLIEST place  
Atonement made for Israel's race,  
The names of all their tribes exprest  
He wore conspicuous on his breast." Ver. 1.

If for HOLIEST we substitute HOLY the line will be correct. For it was exclusively in "THE HOLY PLACE" that the High priest officiated in his splendid attire, comprising the robe of blue, the curiously-

wrought ephod, girdle, and the breastplate of judgment, &c. According to Jewish tradition, in these he offered all the usual sacrifices, and performed the various sacerdotal duties, for seven days preceding the Great Day of Atonement, as well as on that day. And the mystery of this appears to represent the Lord Jesus suffering *in* and *for* His church (which is the only HOLY PLACE on earth), and the glory attaching to His person and all He did and endured, as recognised by the Father while He was yet below. Hence the Father's threefold open acknowledgment of approbation—at His baptism, Matt. iii. 17; at His transfiguration, Matt. xvii. 5; and in answer to His special prayer in view of His sufferings, John xii. 28.

It would seem that as the people occupied the space before the entrance to THE HOLY PLACE, and which was screened by a veil, they were not permitted to see the High priest while engaged in sacrificing. The sound of the bells, which were placed alternately with the pomegranates on his robe of blue, served apparently the double purpose, of warning all the inferior priests to leave the place as he approached, and to intimate to the people by their sound, as he moved about, that he was engaged in the due performance of his work. And the combination of the "bell and the pomegranate," indicating *fruitfulness* and *melodious sound*, might have well set forth the rich fruits yielded to God by the Saviour's sacrificial mission, and the music of His lips as they pleaded with the Father, even on earth (*see* John xvii.), and proclaimed "the joyful sound" of the everlasting gospel to His people's hearts. (*See* Luke iv. 22). But our present thoughts must be centred on "the breastplate of judgment," as the square ornament, made of the same material as the ephod, and worn on the High priest's breast, was significantly called.

"Twelve lettered stones with sculpture bold,  
Deep-seated in the wounded gold,  
Glowed on the breastplate richly bright,  
And beamed characteristic light." *Ver.* 2.

These "lettered" gems contained the names of the twelve tribes of Israel, one on each. All the stones were precious, but some much more valuable than others, in *man's* account, yet brought together in the oneness of perfection in their arrangement in the breastplate. Thus also we see many believers who appear of far

more worth than others, in their life and walk of faith, who yet cannot "be made perfect" without the less esteemed. All is of grace; and grace alone must be magnified, both individually and collectively in the redeemed spiritual Israel.

The next verse introduces us into "THE HOLIEST OF ALL."

"His hands a golden censer held,  
With burning coals and incense filled,  
Which clouded all the holy room  
With odorous *streams*\* of rich perfume." *Ver. 3.*

With this the High priest made the first of his three or four entrances on this memorable day within the sacred vail. For when we read he entered "alone ONCE every year" (Heb. ix. 7), it means he entered within the vail on *one* day of the year only; not *once* only on that *one* day. This first entrance is thus described: "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not." Lev. xvi. 12, 13. Hence we see that both fire and incense were conveyed from the HOLY to the HOLIEST place, there to arise as an intercepting cloud before the ark of the testimony. And so all the rich merits, now continually ascending in heaven from the presence of Christ, were conveyed thither from His work on earth.

The personal qualifications of the High priest are next hinted at by Mr. Hart:

"And lest the priest the place defile,  
A costly, consecrating oil,  
With mingled gums and spices sweet,  
Had for his office made him meet.  
  
The liquid compound from his head  
Its unctuous odours downward spread;  
Delicious drops, like balmy dews,  
O'er all the man their sweets diffuse." *Vers. 4, 5.*

It was the peculiar anointing of the High priest which gave to him his distinctive title, "THE PRIEST THAT IS ANOINTED." Lev. iv. 3, &c.: for, as Fausset observes, 'he alone of all the priests was anointed on the head in consecration—the "crown of the anointing

\* By an undoubted error this word appears in some editions as *streams*.

oil of his God," Lev. xxi. 12; *i.e.*, the holy oil was poured on his head like a crown (Exod. xxix. 7), a peculiarly compounded ointment (chap. xxx. 22, 23), which it was death to imitate, or put upon a stranger. Certain priests, "apothecaries," manufactured it (Neh. iii. 8). This oil was wanting in the Second Temple. The anointing of the ordinary priests was limited to the sprinkling of their *garments* with the oil (Exod. xxviii. 41, xxix. 21, Lev. viii. 30)—which does not sanction the Jewish tradition that the oil was smeared on the *forehead* of the ordinary priests with the finger. The High priest's special designation, "the priest that is anointed," implies a marked distinction between his anointing and theirs, besides what was common to both, *viz.*, the sprinkling. Love is compared to it, streaming down from Aaron's head upon his beard, then to his skirts (Psalm cxxxiii. 2). Christ the antitypical High priest was anointed with the fulness of the Spirit (Dan. ix. 4, Acts x. 38, John iii. 34). From Him the Spirit in measure streams on His members.'

The combination of precious and fragrant gums and spices in the unctuous compound, unquestionably set forth the plenitude and variety of the rich graces and gifts of the Holy Spirit, with which the Saviour was honoured by the Father and qualified for His mediatorial work: as it is written: "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord," Isaiah xi. 2, 3. In His Divine nature, as we have hinted, Christ could receive nothing from the Father which He did not already possess in His Own native right. But in His humanity He became the recipient of all these heavenly blessings, that the *lower* nature in His glorious Person might be in every way fitted for the work assigned it in union with His Godhead, and that from His fulness His redeemed might receive grace for grace.

But not "oil" alone, but "blood" also had to do with the High priest's consecration. After he had been properly washed by Moses, Aaron (the first High priest of the Levitical order) was duly arrayed in his gorgeous robes of office (Lev. viii. 6—9). Then the holy oil was poured on his head (ver. 12), and after "the ram of consecration" had been slain, its blood was put on "the tip of Aaron's right ear, and upon the thumb of his right hand, and upon

the great toe of his right foot," vers. 22, 23. And finally part of the anointing oil and the blood which was upon the altar was sprinkled upon him and upon his garments," ver. 30. And thus

"Arrayed in hallowed vests he stood,  
Sprinkled with holy oil and blood;  
The tabernacle's sacred frame,  
And all within it shared the same," *Ver. 6.*

The High priest was now duly set apart for his sacred work. And it may be noted here, that while in an ordinary way he had only to wash his hands and feet at the laver before attending to his duties, he must on the Great Day of Atonement bathe himself in water before assuming the pure white apparel with which he entered the HOLIEST OF ALL, and again do so when putting off these garments and resuming his robes of "beauty and glory." *Exod. xxviii.* This symbolical act evidently set forth the immaculate purity of Him Who by one offering was to perfect for ever them that are sanctified, while the anointing with oil and blood (in which also the "holy place" with all its vessels shared), denoted the acceptability of His unctuous life and death, as being wholly impregnated with the Spirit, and therefore entirely conformable to the will of God. And a secret sweetness there is in the lines :

"The tabernacle's sacred frame,  
And all within it shared the same,"

for it indicates that none of "the vessels of mercy," however weak and insignificant they may appear in their own or others' eyes, shall fail to receive "the Spirit of grace and of supplications" from their anointed Head : For "unto every one of us (says the apostle) is given grace, according to the measure of the gift of Christ." And if ever there was a time when the application of the "oil" and the "blood" were necessary, it is in our carnal, grovelling age. These hallowing bestowments were always indispensable to Jehovah's tabernacle—His "church in the wilderness," and they ever will be. The "OIL" is essential to the communication and maintenance of all spiritual *life* and savour in the soul, and the "BLOOD" to the purgation of guilt from the conscience. And notwithstanding the prevalent indifference and deadness among the Lord's people, there are times when the good Spirit vouchsafes a little of His incomparable unction and revives the feelings and desires into heavenly exercise.

O for more frequent anointings ! But to resume. Mr. Hart proceeds :—

“So when our great Melchizedek  
The true atonement came to make,  
A holy oil anoints Him too,  
Richer than Aaron ever knew.” *Ver. 7.*

It will be perceived that our poet, after the manner of the apostle in the epistle to the Hebrews, while treating of Aaron’s anointing and that of the sanctuary, couples therewith the superior order of Melchizedek, of which Christ is made “with an oath,” a “Priest for ever”—Heb. vii. 21—“not after the law of a carnal commandment, but after the power of an endless life,” ver. 16. And as “grace and truth” which “came by Jesus Christ” are distinguished from that law of a carnal commandment, which merely dealt in types and shadows, His atonement is spoken of by Mr. Hart as

“The TRUE atonement.”

For whereas the sacrifices of bulls and goats, &c., offered by Aaron and his sons “could not make him that did the service perfect, as pertaining to the conscience” (Heb. ix. 9), but only “sanctified to the purifying of the flesh” (ver. 13), “the blood of Christ, Who through (the rich anointing of) the Eternal Spirit, offered Himself without spot unto God,” purges the “conscience from dead works to serve the living God” (ver. 14). And being a Priest after the order of Melchizedek, the glorious Redeemer has no successor: but “is able also to save them to the uttermost that come unto God by Him, seeing He EVER LIVETH to make intercession for them.” Heb. vii. 25.

But our poet has now reached his favourite theme, “The Sufferings of Christ;” and how exquisitely he touches the marvellous subject ! Viewing the anointed High priest of our profession engaged in His solemn work of offering up Himself without spot to God, he says,

“His body, bathed in sweat and blood,  
Showered on the ground a purple flood :  
The rich effusion copious ran  
To glad the heart of God and man.” *Ver. 8.*

A touching allusion to that only “WINE” that “cheereth God and man,” mysteriously referred to by Jotham in his parable (Judges ix. 13), but expressly defined by the Lord Jesus in His appointment of the

literal juice of the grape at His last supper. Never was the heart of Jehovah gladdened as by "the precious blood of Christ." For this opened the way to the appeasing of legal wrath, the satisfaction of unimpeachable justice, and the effectual salvation of all on whom His heart's love was fixed. And right cheerfully it acts, when applied to the sprinkling of the heart from an evil conscience: for it fills the dumb tongue (silenced by despair) with the new song of praise to the God of salvation, to Whom belong the issues from death.

Mr. Hart's reference to the engraved stones in the priestly breastplate is beautiful in its comprehensiveness:

"Deep in His breast engraved He bore  
Our names, with every penal score;  
When prest to earth He prostrate lay,  
Shocked at the sum, yet prompt to pay." *Ver. 9.*

Here we are introduced to Gethsemane, and its mysterious midnight scene. All familiar with the hymns we are essaying to open up more fully, will be aware that this was the spot our poet desired to frequent in the power of faith, and by the Spirit's anointing, that he might behold that naturally incomprehensible spectacle, the Son of God in the depths of His humiliation-sorrow. And we cannot conceive of one line expressing a more powerful contrast of feeling than this—

"Shocked at the sum, yet prompt to pay."

Applied by the Holy Ghost to the believer's heart, it must arouse the deepest feelings of self-abasement at the fearful nature of his personal involvement, and the riches of the grace of God and the merits of Christ which honourably discharged all that was due.

All this was work in "THE HOLY PLACE," but the next verse takes us with boldness through the rent vail of Christ's flesh into the HOLIEST OF ALL. The Victim has been slain, the blood poured forth, and the High priest enters with the incense and the blood. The clouds of perfume ascend and cover the mercy seat, and the blood is sprinkled upon it and before it. It proclaims Christ's intercession—which, indeed, began on earth, but is consummated in heaven.

"The fragrant incense of His prayer  
To heaven went up through yielding air,  
Perfumed the throne of God on high,  
And calmed offended Majesty." *Ver. 10.*



"If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life," says Paul. Rom. v. 10. For that life in glory is spent in intercession

"Till all the ransomed church of God  
Is saved to sin no more."

And like a cloud of fragrant perfume the Saviour's pleading hides all the imperfections and counteracts all the ill-savours connected with His people's sins and "the iniquity of their holy things." Were the tried and doubting ones of the Lord's family able more fully to realise the ever-present and ascending nature of the incense of the Saviour's intercession, how much more boldly would they come to the throne of grace, that they might obtain mercy, and find grace to help in time of need. "For we have not an High priest Who cannot be touched with the feeling of our infirmities, but Who was tempted in all points like as we are, yet without sin."

THE EDITOR.

### LETTERS BY THE LATE MR. C. LUCAS.

No. 12.

Brighton, May 18th, 1868.

My dear Friend,—



REMEMBER when I was first arrested by the word, I spoke of the Gospel of the Grace of God, in season and out of season, to most in whose company I was thrown. I continually introduced the subject; but afterwards when the work began to be disputed in my own soul by the great adversary, and likewise opposed by my corrupt and fallen nature, it made me more cautious what I said, and I believe my language became purer in consequence. It is the conflict that makes us sensible how little we can really do, as it respects ourselves or others, unless the Lord is pleased to help. In thinking of the sovereignty of God I have sometimes called to mind the short but touching prayer of Abraham on behalf of his son Ishmael: "And Abraham said unto God, O that Ishmael might live before Thee." The Lord did not see fit to give spiritual life, but notwithstanding granted worldly prosperity and greatly multiplied him; but reserved the better things for Isaac. "And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant, and with his seed after him." If we are interested in this covenant, it is because we are of his seed, and, like Isaac, chosen in Christ

before the foundation of the world; which choice, in process of time, is made known by effectual calling. When we are enabled to trace the mercies we have received to the purpose and good pleasure of a covenant-keeping God in Christ Jesus, and not to our own free-will, we find it very establishing, and strength is communicated to bear up under the dispensations, which, for our profit, we have sometimes to pass through.

I wish I could more completely feel my will to be absorbed in His will. If this were the case, there would be no hard thoughts, or desires, to oppose whatever trials the Lord sees fit to send upon me. Many years ago, in one of my walks, I began to read *Psa. xxxvii.*, and when I came to the 4th verse, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart," after thinking about it, I said mentally, If this were the case, I should want nothing contrary to the Lord's will; we should both be of one mind, and I should have everything I wanted. And at the present time, I am persuaded that there is no real peace of mind till we are in some measure brought to this spot. "It is the Lord; let Him do what seemeth Him good," was the language of Eli. And David also, when he had incurred God's displeasure by numbering the people of Israel, found relief only by falling into the Lord's hand: "I am in a great strait, let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man." When in trouble, I find it one of the hardest things in the world simply to believe in Christ, as it is termed. When at ease and unconcerned it appears to be very easy, but if in circumstances really to need Him, then the difficulty is experienced. I feel that sin truly separates from God. There is no near access to the Lord and communion with Him under a sense of guilt, until He is pleased to hold out the golden sceptre of mercy and enables us to touch it. When the constraining love of God is felt, it is exceedingly easy and simple; but it must be the power of the Holy Spirit put forth to accomplish this.

CHARLES LUCAS.

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### FRAGMENTS OF DIVINITY.

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SURE PROTECTION, AND CERTAIN INSTRUCTION FOR GOD'S FLOCK.

*"And I will turn My hand upon the little ones."* Zech. xiii. 7.



HE former part of the verse speaks of the shepherd, which is Christ, "the good Shepherd;" (*John x. 14*), and of the sword awaking against Him at the command of Jehovah the Father. Here are shewn the rights of justice; "He will by no means clear the guilty." Jesus took on Himself the sins of His

elect. He became a sinner in the view of justice : He was considered the law-breaker, and must bear the punishment due to transgressors, as Isaiah liii. 5 to the end of the chapter.

Sins, in scripture, are called debts. God the Father is represented as our creditor ; and we are His debtors ; and are, by Adam's debts (which are transferred to us), and by our own debts, become quite ruined, and must of necessity be shut up in the prison of an eternal hell, for any thing we can do to help ourselves. We are cursed by the law of God, for our departure from its right rules, which are holy, just, and good. We are in alliance with the devil, do his commands, act under his diabolical influence, and are enemies to God by wicked works. This is every man's condition by nature—"Dead in trespasses and in sins." Reader ! if the Almighty hath shewn you what you are ; if He hath led you to Horeb, and you have heard the voice of words, well expressed by the poet,

"Cursed be the man, for ever curs'd,  
That does one sinful act commit :  
Death and damnation for the first.  
Without relief, and infinite."

If I say, you have been led here, your boasting is at an end—your righteousness appears filthy rags—your comeliness is turned into corruption. Can you help yourself ? Can you draw near to God upon the ground of works ? Can you extenuate your crimes ? Can you subdue sin ? Can you work up your heart to love God ? I am certain you cannot do any of these things. Neither can you believe ; for working for life ends when believing begins. The burdened conscience finds relief when faith is given to take hold of God's strength, and not till then.

Christ is the appointed surety for His elect. The Father, Who appointed Him, looked to Him for the payment of our debts, and our debts He fully paid ; declaring with His last breath, "It is finished !" Upon the ground of this finished work of Jesus, all the elect are accepted, and forever blessed ; their debts are all paid, and their redemption is for ever. As God the Father looked unto Jesus, so must a guilty sinner look to Him also, or go into black despair. There is no other name under heaven given amongst men, whereby we can be saved. The "little ones" in the text, are God's elect family, who are frequently called lambs—and also a "little flock : " and a very "small remnant." The largest visible body of saints, that were ever upon the earth at one time, were but few compared with the number of those who were strangers to God. And when I reflect on the doctrine preached by some men, who tell us that "God wishes all men to be saved, and has done all He could, and given them a fair opportunity to improve their talents," I am struck with a kind

of horror at such awful reflections upon the perfection of the Most High!

It is a most consolatory truth, that the Lord will not reject nor despise the sinner, early or late, who calls upon Him, and returns to the Most High. But let it be remembered, no man can turn to God or seek the face of God, till sought out of God. If, therefore, I am a seeker of the Lord—if I call upon the Lord, be my case ever so deplorable, it amounts to a presumptive evidence, that I am one of those whom the Saviour promises to gather. See Ezek. xxxiv. "He turns His hand upon the little ones." Come poor "little faith," and behold the gracious promise of the Good Shepherd. Hath He not turned His hand upon thee? How couldest thou ever taste a sweetness in His promise, if He had not turned His hand upon thee? How couldest thou find a sweetness in thy meditations on His name, and condescending mercy and love, if He had not sought thee out in "the cloudy and dark day?" There was a time when thou didst delight in banishing every thought of religion and Jesus Christ from thy thoughts; but now thy sorest grief is, that thou canst not say, "My Lord and my God," or "My Beloved is mine, and I am His." This proves, that His hand has been turned upon thee in mercy: and 'ere long, He will "set His hand a second time to work," and bring thee forth to the light, and thou shalt behold His righteousness. His hand will subdue thy stubborn unbelief and drive out the buyers and sellers out of the temple of thy heart: for such is His promise: "I will take out the stony heart out of your flesh, and will give you an heart of flesh; I will pour my Spirit upon you, and you shall live." And this is what the Redeemer means, when he saith, "But the Comforter, which is the Holy Ghost, Whom the Father will send unto unto you in My name, He shall teach you all things, and bring all things unto your remembrance, whatsoever I have said unto you." This Comforter will come in the name and power of Jesus; and lead out thy soul to a holy resting in the fulness of Jesus; therefore, call upon His blessed name.

*The late H. FOWLER.*

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#### COMMUNION BY THE WAY.

Dear Brother,—



SEND the two enclosed copies of replies received in answer to our mutual communings by the way in "*Gospel Advocate*," January and February numbers.

There may be seasons when either from indisposition of body, or over-taxed as regards time or mind, the enclosed will avail for matter, should you deem them worthy of record at any time.

The perusal was very sweet and savoury to my own soul; and

may prove as, "bread cast upon the waters," and a word in season to other poor tried exercised souls in Zion's furnace, to suggest the word: "Is anything too hard for the Lord?" and thus they may be strengthened to hope in His mercy also.

What a proof of "bone coming to his bone," in the mystical members of Christ's body, which is the one true Church on earth, as manifested by the Apostle's words, 1 Cor. xii. 26, 27: "And whether one member suffer, all the members suffer with it, (or are concerned, and sympathize with it), or one member be honoured, all the members rejoice with it. Now ye are the *body of Christ*, and members in particular."

Affectionately yours, CALVIN MARTIN.

London, February, 7th, 1884.

Dear Sir,—I was about to say excuse the liberty a stranger takes in addressing you, but I was reading this week a remark of Mrs. Gander's: "When we meet *in heaven* there will be *no strangers*." Oftentimes 'tis so here; for it was so with me in reading your sweet letter in this month's *Gospel Advocate*, especially the "four texts." It took me back to the year 1860. I often heard dear Mr. West with profit for years, at his monthly meetings in London.

But on one occasion, in 1860, when I was in deep trouble, far too hard for me to manage, neither had I faith given me to see how the Lord could manage it, I felt I must be crushed. It was temporal trouble (that is easier to bear than soul trouble). Mr. West gave out his text from the book of Job, xxviii. 11: "He hideth the floods from overflowing; and the thing that is hid bringeth He forth to light."

O the flash of light, the quietness, the certainty, that *He* could, would, and did, manage it all for me came in a moment, whilst the text was being read—second clause: "And the thing that is hid, bringeth He forth to light." That gave me a surprise as to what was the "hidden thing." Well, the next morning at breakfast, the Lord brought it all "*to the light*," and cleared me. I can never forget His loving-kindness.

"When trouble, like a gloomy cloud,  
Has gather'd thick, and thunder'd loud;  
He near my soul has always stood,  
His loving-kindness, O how good!"

I never heard or heeded a word of the sermon; in fact I was lost to time and things altogether, till Mr. W. said, "The Lord add His blessing."

The reason of my writing to you is, because I see from your letter you have been a great sufferer. I enclose two books on the

"Acid cure" (and a cure it is) if used as directed. I have marked some places which I should like you to read. For over twenty years I suffered from a severe shock to the nervous system, often losing my eyesight and speech during the attack.

I have been a great sufferer. But thanks to our heavenly Father, I tried the "Acid" this last summer, and I have been restored to better health than ever.

Trusting, dear Sir, you will give the book a careful and prayerful reading (nothing prospers without prayer—O, 'tis the life of my soul!) ever sincerely yours in a precious Christ, an "Old Pilgrim,"—having been brought into the liberty of the Gospel, in 1845.

To Mr. Calvin Martin, Reigate.

S. ROBERTSON.

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New Fishbourne, Chichester, March 1st, 1884.

My dear Friend,—It is said in the Word of God, that the "memory of the just is blessed."

I know in the strictest sense, that this only applies to our Lord Jesus Christ; but I know that the just, justified, and Justifier are one. For,

"New life from Him we must receive,  
Before for sin we *rightly* grieve."

I feel it is a great mercy to be taught aright in things belonging to our everlasting peace, and to know that whatever we are called to pass through here below, we have this blessed assurance, that "No weapon formed against us shall prosper," &c. It has been my lot to pass through many difficulties since I last saw you, which, I think, must be about twenty years ago, at Salisbury.

But, bless the Lord, He has made all His goodness to pass before me at times, and often the dear Lord has enabled me to join in that blessed hymn and say,—

"Through many dangers, toils, and snares,  
I have already come;  
'Tis grace that brought me safe thus far,  
And grace will lead me home."

And thus I am well grounded in the Apostle's assertion: "He that hath begun a good work in you, will perform it;" for "He hateth putting away," and "He will never forsake the work of His Own hands." No; bless His dear Name; "many waters cannot quench love, neither can the floods drown it." No; we have His blessed Word of Truth on our side: "He that overcometh will I make a pillar in the temple of my God, and He shall go no more out." It seems to me the same meaning is intended, where it is said, "I am the door; by Me if any man enter in, he shall go in and out, and

find pasture." I say this though I have many times to loathe myself on account of my own vileness, and to feel the truth of those words: "We have the sentence of death in ourselves, that we should not trust in ourselves," but in the finished work of our dear Lord and Saviour Jesus Christ.

Many years have passed since I spent the evening with you, at Mr. Hardy's, at Salisbury, when you spoke of the many things through which you had passed, and it seemed to take *all my comfort away*, and how I wished I had never seen you. But it was the means, in the Lord's hand, of drawing me to Himself with earnest wrestlings, like one of old, when he said, "I will not let Thee go, except Thou bless me."

And many times, since the circumstance alluded to, I have not forgotten you. I was musing this morning on Jacob serving for his beloved Rachel, in whom I seemed to see a type of our blessed Lord and Saviour shadowed forth in fulfilling all the righteous demands of God's holy law for His dear people. Oh, how sweet and precious are those words of dear Hart's:

"The sinner, that by precious faith,  
Has felt his sins forgiven,  
Is from that moment pass'd from death,  
And seal'd an heir of heaven."

I have thought of writing to you several times; and being at home to-day with a bad leg, I was looking over the *Gospel Advocate*, and seeing your letter inserted there I thought the time was come at last. I do hope the dear Lord will support, strengthen, and bless you.

I am thankful to say we have the blessed gospel preached here by Mr. Woods, which I feel is a blessed privilege. His ministry has been made a great blessing to me, as well as many others. The times are very solemn in which we live; but we have much to be thankful for, when we hear of so many being carried away with a "Lo, here;" and, "lo, there."

What a mercy to be well grounded in the glorious doctrines of "the truth as it is in Jesus;" so as not to be soon shaken.

But I must bring my letter to a close, hoping you will not, dear Sir, think me taking too great a liberty in writing.

May the Lord still continue His blessing towards you, and cause His face to shine upon you for His love and mercy's sake.

I am, yours in the truth,

To Mr. Calvin Martin, Reigate.

H. SMITH.

P.S.—Beloved Editor,—Here again, dear brother, we have another proof of the sanctifying influences of God the Holy Spirit on, in, and through the pages of your labour of love in the *Gospel Advocate*,

of the truth of that word in Isaiah lv. 11: "So *shall* My word be that goeth forth out of My mouth; it *shall not* return unto Me void, but it *shall* accomplish that which I please; and it *shall* prosper in the thing whereto I *sent* it."

What encouragement we have, dear brother, to waiting, watching unto prayer, faith in the above *shalls* for the fulfilment of that precious promise in Ecclesiastes xi. 1: "Cast thy bread (or seed) upon the waters (of time); for thou shalt find it after many days." Even as in the foregoing expression. "Twenty years have passed since then." And truly it came to hand at a most seasonable time, to the joy, comfort, and encouragement of my poor exercised soul, and afflicted body. For it came just after I had been seized with another spinal attack, with the use of both legs gone, though, through mercy, partially restored to life and feeling again during the day, and gradually raised up again.

Of the above writer I have no recollection; as at that time, I addressed private meetings in Garret Dining and Drawing Rooms, Infirmary, as well as preaching there to a goodly number in the Assembly Rooms. It was in the year 1863. C. MARTIN.

## DIVINE MANIFESTATIONS.

A LETTER BY THE LATE MR. A. TRIGGS.—Letter xxi.

Plymouth, Oct. 3rd, 1829.



ALL health and peace be unto you, dearly beloved; my joy and crown of rejoicing. As I am not to be weary in well-doing, I again sit to talk to you of one Jesus, that was dead, but is alive, and ever liveth, the Resurrection and the Life. And it is Himself that is our All and in All. Health, peace, and prosperity be unto you. It is written: "He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren." God the Father justifieth Christ His servant, and our Surety, and "we are justified freely by His grace, through the redemption that is in Christ Jesus." And "by His one offering He hath perfected for ever them that are sanctified." This is precious gospel news for poor sinners.

The truths I write unto you are my daily meat and drink—being living bread and water, and I think nothing short of these divine realities will refresh and comfort you. They are spoken of as "the finest of the wheat, and honey out of the rock." And they constrain the inhabitants of the rock to sing, "Salvation to God and the Lamb." All this, with Jesus, Who saith, "Look unto Me, and be ye saved, all ye ends of the earth; for I am God, and besides Me there is no saviour." And it is ever an unspeakable mercy to be daily living, "looking unto Jesus," and "of His fulness re-



ceiving grace for grace." All short of Jesus is empty, void, and waste, and if there can be fulness in such things, it must be death, uncertainty, and disappointment.

Another very great mercy is, as we see Jesus, we see the glory of God in His face, and "are changed into the same image, from glory to glory, by the Spirit of the Lord." And as we have borne the image of the earthy, we do and shall bear the image of the Heavenly. And in this image we shall be raised up, and "our vile body fashioned like unto His glorious body." And we shall be "clothed with our house not made with hands, eternal in the heavens." Mortality will be swallowed up of life, and God will be all in all. This is a peaceable, yea, peaceful habitation, sure dwellings, and quiet resting places—in God the Father, Son, and Spirit,—“the Three that bear record in heaven,” and these Three are One Jehovah, and His name One; and we by faith, being those that dwell in love (and God is love) say, as Moses wrote: “Jehovah, Thou hast been our dwelling-place,” &c., and our dwelling place is eternal in the heavens.

“O give thanks unto the Lord, for He is good,” and His mercy endureth for ever.” “Behold, what manner of love the Father hath bestowed upon us,” &c. Love began, love performs, and love accomplishes all that love designed, purposed, and hath promised; and “love is of God,” and “love worketh no ill to his neighbour.” Our life and all our blessings are *of* love, *in* love, and *by* love, and “there is no fear in love,” nor can there be any failure. “God is love;” He changeth not; will rest in His love and abideth faithful. He cannot deny Himself. And we in love may well repeat the question, “Behold what manner of love!” And I suppose it will, when death is swallowed up in victory, it will then be as now, and now as then—eternal. “Behold, what manner of love the Father bestowed on us.” Here again I desire that you will pause with me to ponder these truths in the living heart which cannot die, but live forever.

We have an outline given to us by the Lord of the nature and manner of this love,—it is inconceivable (Eph. iii. 19). And “it passeth knowledge.” We have but little knowledge of the love of God in Christ Jesus, but this we know, that “nothing can separate us from the love of God,” and we believe that “Jesus having loved His Own which are in the world, He loved them to the end;” and as the love of God is shed abroad in our hearts we shall not cease to love our God, because He first loved us, and He loved, doth love, and will love us with an everlasting love—and love covereth all sin. “O come, let us sing unto the Lord a new song, for He hath done marvellous things. His Own right hand and holy arm hath gotten Him the victory.”

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## CHRIST OUR REST.

Barrow Hill, Staveley, Chesterfield.

Nov. 19th, 1868.

My dear friend and sister, and companion in tribulation.



WAS truly glad to receive your kind and affectionate letter, and heartily sorry to hear of your sickness. But is it not a rich and unspeakable mercy to be able to thank our covenant God for everything ; aye, for our aches and pains, our sorrows and our sighs ? Jesus makes the sick chambers of His poor people rich banqueting-houses, where He displays His love. In loving fellowship with Him we suffer. Not one of the pilgrims whose feet trod the wilderness before us, but have sighed and sorrowed here the "little while." How blessed, how precious to know that the Bridegroom of our heart was our Forerunner even here ! The headaches and heartaches of His poor people were all anticipated by Him in His life of suffering here on earth.

Have I pain ? The pains of hell got hold of Him.

Have I sorrow ? He was pre-eminently named, "The Man of sorrows." Have I trouble ? He, from a heart overwhelmed with my woes, cried out, "Now is my soul troubled."

Do I lack sympathy ? Down in deep gloomy Gethsemane, He sought, but found it not.

Precious Saviour, in all my sorrows I behold Thee ; in all my tribulations and sufferings Thou art with me—they are Thine. "For as the *sufferings of Christ abound in us*, so our consolation also aboundeth by Christ."

What a precious relationship !

What a glorious union !

What honour Jehovah has conferred upon His saints !

"To them the cross with all its shame,

With all its grace is given !

Their name an everlasting name,

Their joy the joy of heaven.

They suffer *with their Lord* below,

They reign with Him above ;

Their glory and their joy to know

The mystery of Thy love."

How impatient we are. We would know *all* before the time. Well, dear sister, and well beloved in the Lord, we can praise Him for what He has taught us, knowing that what we experience day by day cannot spring from nature's barren soil. The doctrine of *the sabbath*, as revealed to faith in the word of God, is precious indeed. A right understanding and comprehension of it, which can only be through those eyes which God the Holy Ghost gives to those in

union with Jesus, is life from the dead, a deliverance from the prison-house of bondage to breathe the pure, free air of glorious gospel liberty. Jesus, my Husband and my Lord, is my Sabbath—my rest. One day in seven to serve the Lord may do for the short-sighted, legal Sabbatarians; but the true Sabbath of Rest which weary souls find in Christ, is as much enjoyed on Monday or Saturday as on Sunday. We praise and adore Him for marking one day as His Own, by His resurrection glory—*His Own—the Lord's Day*. Not the Sabbath. "When the Sabbath was past." Old testament sabbaths were all done away in Christ, the true sabbath of His people. Now the first day of the week, as opportunity serves, will be spent by the members of His body in communion together with Him—their Sabbath, their Rest. They thus do enter into rest, the glorious rest of Jehovah which remaineth for His weary ones. This rest "REMAINETH." The devil and his crew would destroy it if they could, but it remaineth. It is everlasting rest.

"Rest of the weary, Thou!  
To Thee, our Rest, we come;  
In Thee we find our dwelling now,  
Our everlasting Home."

We had a very blessed day again last Sunday at Barrow Hill. Morning portion for the flock was Psal. xxxi. 7. Evening portion, Psal. lxxviii. 18. God was with us of a truth.

Jesus has ascended on high with a multitude of captives, bound to Him with the golden chain of love. Blessed be God, He has given us to know that we are among the number. In heavenly places is our true position; we rest not content anywhere else. Oh, how glorious to know that we are one with Him, "Far above all things." What a glorious position!

"Ascended now in glory bright,  
Still one with us Thou art,  
Nor death, nor life, nor depth, nor height,  
Thy saints and Thee can part."

Far above the devil!  
Far above the world!

Far above the angels! Aye, the very angels look up and wonder at the dazzling brightness which surrounds the risen and ascended saint.

But I must stop.      \*      \*      \*      \*      \*      \*      \*      \*

May the Lord be very gracious to you, strengthen and refresh, and according to His will, restore you in *body and mind*. I shall remember old Mary, at Hull, when the King takes me into His chamber. God bless you. Good night.

Yours faithfully,      THOMAS BRADBURY.

## THE LEGAL PEDAGOGUE.

“Wherefore the law was our schoolmaster (*to bring us*) unto Christ, that we might be justified by faith.” Gal. iii. 24.

**M**ANY and fierce have been the debates occasioned by differing views of this text. Some, in the legality of their spirit, have from it endeavoured to assign the law of the ten commands a semi-evangelical place, and to make it a positive agent in leading the sinner convinced by it to Christ. Others have justly exposed the fallacy of this, and proved that by the Gospel only, as used by the Divine Spirit, is the soul brought to desire, seek, and embrace Him. These leave out the words in italics, “*to bring us*,” and read: “The law was our schoolmaster, unto Christ;” meaning, the law having done its work, leaves us condemned till Christ comes, or is revealed to faith.

Some have sought the meaning of the apostle in the signification of the original, which certainly does not denote what we understand by a “schoolmaster,” in the word so rendered, but rather a “child-leader,” namely, the “bond-servant” who was employed to take the child of his master daily to school. Viewed thus, Christ—and not the law of Moses—appears to be the schoolmaster. But this does not get over the difficulty; for in this sense the law would be still the leader of the soul to Christ. So to get over this impediment others suggest that Paul only refers to the use the Spirit makes of the law in conviction; over-ruling its condemning operations, so as to compel the sinner to flee from it to the Saviour’s arms. But this violates the evident simile by making it to appear that the child rushes to the schoolmaster—Christ—to escape from the hands of the slave who is leading him *unto* that functionary. It may here also be observed that Luther, in his celebrated commentary on the Galatians, treats the text as we have it in our version, and makes the law of works a useful schoolmaster to *prepare* the soul for Christ. May we then, without offence, venture a different solution of the enigma?

It is evident from the entire scope of the Epistle that Paul is dealing with the rite of CIRCUMCISION. The legal spirit so infected the Judaizing teachers in the early church that certain of them went from Judæa and “taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved,” Acts xv. 1; and the false impression spread far and wide, and reached the Galatians. “Circumcision” thus became a work of the law to those who placed their hope of salvation, even in part, upon it, and submitted to it, after the circumcision which Christ endured in His death, when “He was cut off out of the land of the living.” And

this led the apostle to so stoutly oppose the ceremony, saying, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing: for I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. v. 2-3.

And yet, prior to the death of Christ, the painful rite was an honourable and distinctive ceremony; not associated with the law of the ten commands, but with that law which was a "shadow of good things to come." Heb. x. 1. It was connected with that covenant which God made with Abraham and his seed; Gen. xvii. 9-14; and therefore, as our Lord said, it was "not of Moses, but of the fathers," John vii. 22. It was an emblem of that spiritual circumcising of the heart by the Holy Spirit, which all the elect Israel of Jew and Gentile races should receive. Rom. ii. 29. But as types are abolished when the substance comes, so the death of Christ and the mission and work of the Spirit excluded "Circumcision," like all other antiquated rites, from being any longer observable. To continue it was virtually a denial of the Redeemer's finished work and sacrifice, and of the gift and operations of His glorifying Spirit. It became, therefore, a legal and corrupt work; hence the utter condemnation of its practice.

But forasmuch as in itself it belonged, by the Lord's incorporating of it, to the law of the Levitical Ritual, whose solemn and mystical services in the tabernacle and temple pointed to the Messiah, it was part of a Law that was quite distinct from the decalogue, and was truly a "schoolmaster" or "child-leader" to those who had not arrived at the ripe Gospel age. Until the "faith" of the Gospel came by Jesus Christ, that Law of types and shadows to which Circumcision belonged, was used by the Spirit to "*bring* unto Christ" all who felt their need of Him under that cloudy dispensation, that they "might be justified by faith." The decalogue in its concise commands and prohibitions certainly was "*not* of faith," but the Levitical Economy *was*; except to those who rested in the outward performance of the duties it entailed.

It will be remembered that Moses ascended Sinai twice. On the first occasion he received the two tables of stone, which were both the workmanship and had the handwriting of God. These were broken the moment he descended the mount. The next time he went up with tables made by himself, but which the Lord wrote upon. God and Moses thus combined to restore what had been broken, and typified—not the *sinner's* coadjutorship with Jehovah, but Christ as God-man in His law-fulfilling work. On this second occasion Moses received the law of ceremonies, including the perpetuation of Circumcision. And the Gospel was thus taught as following the law: for every carnal ordinance imposed "until the time of the

reformation by Christ" was, to divinely-taught Jews and proselytes, a humble reflection of Gospel grace. And in this way this LAW, which had "a shadow of good things to come," Heb. x. 1, served as a "child leader," to take them by the hand and lead them to Christ for justification; or as a "schoolmaster" to indoc-trinate them into the mysteries of His passion, and its substitutional nature. For as blood flowed in Circumcision, thereby it was set forth that "without shedding of blood is no remission." Heb. ix. 22.

The conclusion we arrive at then is this: That Paul while denouncing the continuance of *any* of the observances of the temple service, or LAW of Ceremonies, recognizes its use *in the past*, as a *leader* or *instructor*, whereby the Lord gradually unfolded Gospel truth to His redeemed and quickened people; but that the "FAITH" of Christ, by His incarnation, life, and death "having come" in the full preaching of the Gospel, believers "are now no longer under a schoolmaster," but participate in all the freedom of spiritual adoption, being "all the children of God by faith in Christ Jesus."

AQUILA.

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#### ASSURANCE.

"When He giveth quietness, who then can make trouble?"—Job xxxiv. 29.

Having in a former letter attempted to expose the fallacy of those whose religion is chiefly of a sensational and fleshy kind—such as the Salvation Army and Ritualistic type, the easy-going and only-believe order—I will now endeavour to speak of some who go to just the opposite extreme, by setting up a standard of brokenness and contrition, according to their own fancies. With the free-willer it is to believe only salvation is at their beck and call; while others set up the standard spoken of and practically disinherit those who cannot show their "title clear to mansions in the skies." But the safest way to judge in this matter is by the effects. No man in his senses would ask if a field had been sown, if he saw the corn springing up; and yet this is exactly what some ministers would do, where they are too rigid in their examination of those who come under their notice. But the text I have taken at the head of this letter, shows that, whatever the judgment of man might be, when God gives quietness none can give trouble.

I have written this letter because a case has come under my notice in which I think too much was expected. It is not every one who can produce tears at a moment's notice. Ministers would do well to make an allowance for differences of temperaments: besides, if long faces are to be taken as an evidence of grace, we must go chiefly amongst the Papists. I think it is John Bunyan who some-

where says, it is difficult to tell whether tears are from a soft head or a soft heart. And Mr. Hart seems to have known something of a difficulty in producing feeling, when he says :

“Of feeling all things show some sign  
But this unfeeling heart of mine.”

I have attempted to show the fallacy of those who set up brokenness and contrition as an evidence of grace, because it seems to me from the language of the text, “when He gives quietness, none can give trouble,” that if our transgressions are as far removed from us as the east is from the west, and we have the Holy Spirit bearing witness of the fact, there is solid ground for rejoicing, and for not hanging down the head like a bulrush. I would say unto all who have known their lost condition under the law, and have fled to the only refuge in the gospel—even Jesus ; Brother, “why art thou sad, and why is thy countenance fallen?”

“For the Lord in the day of His anger did lay  
Our sins on the Lamb, and He bore them away.”

When this is applied to the conscience by the Divine Spirit, I say, for any man to exact constant sorrow and sadness as a qualification is wrong, as there is solid ground for rejoicing. For

“Why should the children of a king  
Go mourning all their days?”

If these lines should meet the eye of any one who is tempted to be downcast on account of past transgressions, let them take comfort that Jesus is exalted to give repentance and remission of sins ; and in His own time they shall be able to sing :

“Begone, unbelief ! my Saviour is near,  
And for my relief will surely appear,”

bearing witness that when He gives quietness, none can give trouble.

GEORGE BROOKS.

Brighton, Feb. 1884.

## PERSONAL LETTERS TO THE EDITOR.

THE FURNACE AND ITS EFFECTS.—NO. 2.

My dear Sir,—

January 3rd, 1884.

Feeling a little better, I thought I would write to you. We have now entered upon the new year. How many have been called out of time into eternity during the past year, and many gone without hope. O what a mercy to have a good hope beyond the grave. I can look back to the time when I was without hope and God in the world ; but the Lord put a stop to all my sinful pleasures ; as my sister has told you. I often look back to that night at the Penny

Readings, and think, had I died then, where should I have gone! How miserable I was after that. How I begged of the Lord to have mercy upon me. And these words kept ringing in my ears, which alarmed me :

“Awake, my soul! awake, and see,  
What will soon become of thee :  
Whither tending canst thou tell—  
Up to heaven, or down to hell?”

No; I could not tell where I was going. O with what contempt I viewed these transitory things, and I thought what pleasure would they afford me on a dying bed. The world soon lost its charms. There was the same theatre-music, and dancing, but I could no longer delight in them. And I felt very dissatisfied with the dry, formal rounds at the church. One Sunday, standing up to sing, weary of earth, and laden with my sin, I said, “O Lord, Thou, knowest I am weary of earth now, and my sins hang heavy upon me.” As I was walking home these words sounded in my ears, “Though ye have lien among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold.” I then took to reading my bible and other good books. I read a sermon by Mr. Grace, which was very comforting to me. The text was, “Unto Him shall the gathering of the people be.” He said the first gathering was to be gathered out of the world. I could say He had gathered me out; for I could willingly leave all. Then the next gathering was to hear the word. I could say there was that in me too; for I wanted something I could not get at the church; but being a singer there I could not go to chapel. But I wanted to, for God had given me sight to see that there the truth was to be heard; and the letter of truth only, without the power, could not satisfy a living soul; and I felt that nothing but living food would do for me. Then the next was the gathering of the affections to Jesus Christ. I could say that my affections were drawn to Him; for I had many times prayed that He would manifest Himself to me and pardon my sins, and “say unto my soul, I am thy salvation.” And I could say, ‘Lord, I believe. I love Thee; but if not, I desire to do so.’ Then he spoke of the last gathering: to be gathered in death. Oh, dear sir, the grand question with me was then, Should I be found among the saints? And when I have read that hymn :

“When Thou, my righteous judge, shall come  
To call Thy ransomed people home,  
Shall I among them stand?”

I said, on which side shall I stand? I felt religion was a solemn thing and personal, and I must have one that would do to live and die by. How these things bowed down my spirits. Then after



that I was called to make that great sacrifice for the truth's sake; but the dear Lord gave me a blessed promise, that He would be my everlasting light. And many times since then has He shone into my heart: for which I bless His holy name. That was to bring me out of the church, so I left it never more to return. Yes, dear sir; I can look back and see

“Through many troubles, toils, and snares,  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home.”

Yes;

“And when this flesh and heart shall fail,  
And mortal life shall cease,  
I shall possess within the veil  
A life of joy and peace.”

“Bless the Lord, O my soul, and all that is within me, bless His holy name: Who hath redeemed my life from destruction, and crowned me with lovingkindness and tender mercy.” How I can see His lovingkindness in bringing me through that heavy trial, and all my troubles. O what should I have done if it had not been for His lovingkindness? When the time comes that I must leave this world, then

“May my last expiring breath,  
His lovingkindness sing in death.”

And O to have a hope of singing it in the skies! My soul looks forward to the time when my eyes shall there behold the King in His beauty, and join in that glorious anthem: “Unto Him that has loved us, and washed us from our sins in His blood: to Him be glory for ever and ever. Amen.”

Then look at His tender mercy. How I can see His tender mercies in this affliction; His bowels of compassion. And it all springs from love. O His love to my soul has been wonderful. It has been so shed abroad in my heart, that I have said, O Lord, what do I here among strangers far from my home? for my wishes, hopes, my pleasures, and my love, my thoughts and noblest passions are above. I felt already on the wing to be gone and carried away from everything. I could adopt good old Simeon's language, and say: “Now, Lord, let me depart in peace.” O what a mercy to be ready and waiting for Him. It says, “Blessed is that servant.”

Now may the dear Lord grant you much of His presence, bless you with His peace, and send you among His people laden with the precious graces and fruits of His most Holy Spirit. And when you are gone and entered into rest, many will say through you they had been blest. Now I hope, dear sir, you will pardon this scribble, as my hand shakes very much through the weakness of my nerves. Believe me to remain, sincerely. S.M.

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## THE CROOK IN THE LOT.

3rd December, 1883.

My dear Friend,—

I hope yourself and family circle are well, and all friends at the chapel.

I am obliged to be careful, and cannot go out in the evening, so must content myself with one service per week. But He that is our God is not confined to places, and can make His presence enjoyed when He is pleased to shine on our pathway, so that, notwithstanding all that disturbs, and we are daily the subjects of, grace overcomes. We go on fearing, doubting, and thinking after all we may be mistaken. But the frequent triumphs of redeeming grace mark the constant footsteps in the pathway of conflict, and my weakness and insufficiency for this conflict seem to me more apparent than ever :

“ Yet can He have taught me to trust in His name,  
And thus far have brought me to put me to shame?”

I have been the subject of much of His goodness, and have, at times, been able to rejoice with the most privileged believer. But the close of this year finds me after all but a poor weak, dependent creature ; yea, dependent upon Him for a spiritual desire ; as though He would say to me, “ Be still, and know that I am God ;” so that I have need to pray for the faith which Job had, when he thus expressed himself : “ Though He slay me, yet will I trust in Him.”

I remember you once telling me that I had had “ a smooth pathway.” I believe you were right ; but since then, I have had such a conflict, that I can say, “ I have not passed this way heretofore.” Some come in at the south gate, and go out at the north. This seems to be my experience. But however full the soul has been of trouble, a drop of comfort has been dropped in at a seasonable moment ; and notwithstanding all our doubts and fears, we are bound to say, that it has been amongst the all things that have worked for our good. If the Lord be ours, all things are ours : and affliction of body is the thorn in the flesh of many of the household of faith, and this thorn makes way for the in-coming of the all-sufficient grace of our loving Lord.

Wishing you, and the church you are connected with, every new covenant favour and blessing.

I remain, yours in the best of bonds,

G. A. N.

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## AN AGED VILLAGE PASTOR.

Dear Sir,—

I hope you have felt much of the knitting together of the heart in love with the people you have visited, and that the dear Redeemer has drawn many with the cords of a man, with the bands of love to Himself and to each other, whatever differences there may be; and, alas, there are many in the present evil day. Yet must they all be united to each other: all must have one heart and one way; all speak one language; all have their hearts purified by faith in Christ—not human, but Divine; brought forth by the operations of the Spirit; receiving the Spirit of grace and supplications from Him, their glorious Head, in Whom all fulness of grace and blessings dwell, and Who communicates it to each member according to their needs, fitting them for the places they are to occupy in the temple of grace: whether apostles or prophets, ministers or private believers. Like as the natural body has different members; so also the Church, forming the body of Christ. Each member has its own particular use; whether it is the eye, the ear, the hand, or the foot, &c. If one member were missing, the body must necessarily be imperfect. The members of the mystical body must all be brought together: as shown in Ezekiel's vision. Bone must come to his bone, and flesh cover them; and life be imparted to them. Ezekiel said, or the Lord told him, they were "the whole house of Israel;" all the redeemed of the Lord, both Jew and Gentile; those who were sealed of the twelve tribes of Israel, and those who were gathered out of every nation, tongue, people, and language—their robes washed and made white in the blood of the Lamb—are before the throne of God, serving Him day and night. Having been in great tribulation, therefore are they before the throne of God, and serve Him day and night in His temple. Zion, notwithstanding the darkness of error which is overspreading ungodly hearts, is strengthening her stakes and lengthening her cords; spreading abroad on the right hand and on the left. The Lord spake the word, and great is the company of preachers. Although the tares come up with the wheat, where it has been sown, yet shall they not destroy it; not one corn can possibly be lost, not one fall to the ground: all must be gathered into the garner.

Though the sheep and the goats are mingled together in the outward court, the sheep only are found in the inner one. They only have communion and fellowship with the Father through the Son; have access to Him through Christ. They only partake of the benefit of His death and passion. They only draw out of His rich fulness grace for grace. They only receive the kisses of His mouth; they only hear a voice behind them, saying, "This is the way, walk ye

in it," when they turn aside to the right hand or to the left. They only have His fear implanted in their hearts, which opens His secret to them. To them, and to none else, is the covenant of grace revealed. Unto ~~them~~ exclusively is the Saviour revealed by the Spirit's leading them into all truth, taking of the things of Jesus and showing unto them. Others have not that peace of God which passeth all understanding, it keeps the minds of those who receive it, who are preserved in Christ Jesus; called with an holy calling; not according to their own works, but according to His Own purpose and grace, which was given them in Christ Jesus before the world began. Chosen before time, called in time, having been predestinated to the adoption of sons, in due time they receive the Spirit of adoption, whereby they are enabled to call Him their Father, and are brought eventually to look unto Him, as children naturally look unto their parents, for their needs to be supplied. Although they were far off, they are brought near through the offering of their Redeemer. They find a holy familiarity by His enclosing them in His arms of love and mercy, tenderness and affection. In kindest accents He assures those who labour and are heavy laden with the burden of their sins, and come unto Him, that He will give them rest; reveals Himself as the great burden-bearer, sin-atoner, guilt-remover, God-reconciler, mediator, advocate, and intercessor; renews them in the spirit of their mind, by the operations of the Holy Ghost, "working in them to will and to do of His Own good pleasure." This creates in them desires to be kissed with the kisses of His mouth, esteeming His love better than wine; exclaiming, Because of the savour of Thy good ointments, Thy name is as ointment poured forth; therefore, "do the virgins love Thee." The spouse calls her Beloved to draw her, that she may run after Him in the way of His commandments. Then she says, "The King hath brought me into His banqueting house;" or, as it is expressed, "into His chambers." Like the psalmist, who desired one thing of the Lord, that he would seek after, that he might "dwell in the house of the Lord for ever: to behold the beauty of the Lord, and enquire in His temple." For, he said, "in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy, I will sing, yea, I will sing praises unto His name." How greatly are Zionites exalted! "Of Zion it shall be said, This and that man was born in her; and the Most High shall establish her." Even so amen and amen.

Yours, &amp;c.,

C. H.

“FOR THY NAME’S SAKE LEAD ME, AND GUIDE ME.”

PSALM xxxi. 3.

Holy Spirit, safely lead me,  
While a stranger here I roam ;  
And with heavenly manna feed me,  
Till I reach that blissful home,  
Where temptations,  
Foes and fears, can never come.

Holy Spirit, deign to bless me  
With Thine Own eternal peace ;  
And, when heavy foes distress me,  
Let my faith and strength increase,  
Till I see Thee  
In the land where sorrows cease.

Birmingham, March, 1884.

Holy Ghost, in love befriend me !  
Mighty foes beset my way :  
O, from all their wiles defend me—  
Teach me how to watch and pray,  
Till my spirit  
Rests with Thee in endless day.

Holy Ghost, in mercy guide me  
Where refreshing waters glide,  
And in times of danger hide me  
In a Saviour’s riven side ;  
Then in glory  
Let my weary soul abide.

R. J. S.

## Letters by the Household of Faith.

LETTER FROM THE LATE THORPE SMITH.

Sewstern, August 15th, 1852.

To my dear friends, Edward and Mary, the chief of sinners sends greeting.

FTEN think of you and wonder how you get on, whether you ever see Jesus, or desire to see Him oftener, serve and love Him better; whether you have found anything like truth in your parts—I mean quickened, living souls, who can say, Shibboleth ! O my friends, in this “day of trouble, rebuke and blasphemy” it is no small mercy to be kept alive to God, His people and His ways. I saw your father yesterday and poor old John Dolby, whose conversation I liked. I hoped from what he said they get on better; that he and Will are more quiet and satisfied. O how sad it is to see the children of one family fall out by the way; as though they had not enemies sufficiently numerous without becoming so to each other. My old man is no better, my doubts and fears no less, my path no brighter, my faith no stronger, my exercises about the work of the ministry no less, and how, when, where, and what they will end in, I cannot tell. I am a sad puzzle and wonder to myself.

I see William Wilson sometimes at Melton Market. The friends at Bottesford are pretty well except Hannah Pickering, who appears to be going off. Poor old Mrs. Pullen and old Mr. Ayre are gone home, and we are fast following. What is our life? A vapour indeed; how soon our race will be run and our course finished. O that we may ever (living and dying) be found in Him; not having

our own righteousness, which is of the law, but that which is by the faith of Jesus; which is perfect, Divine, everlasting, being the righteousness of God! If you find no living soul about you, cleave to reading, meditation and prayer with your own family. We have, since we came here, adopted the plan of family prayer twice, instead of once a day, and I think the devil is more displeased than ever at me for so doing. We are about to have tea, and go up to Buckminster to the meeting, hoping to see Him of whom Moses and the prophets did write, Jesus of Nazareth, the Son of God, and Saviour of lost, helpless, ruined, undone sinners, who have nothing to pay the infinite debt, which they by sin have contracted, and who gladly embrace the Rock for want of a shelter.

Let me hear from you as often as is convenient. I need not tell you how glad I should be to see you. We are all through mercy well at this time. Remember me when it is well with you, and cease not to pray for me. My wife joins me in best regards to you both.

Believe me to remain,

Yours unfeignedly in Jesus,

THORPE SMITH.

P.S. We hope to hear Mr. Tiptaft at Colsterworth on Wednesday night next.

I have mislaid your letter, and cannot find it at present, and have not your proper address, but hope this will find you.

#### LETTER BY MARY LEVITT.

Hull, Dec. 27th, 1871.

My very dear friend and beloved sister in Jesus,—I received your epistle, and most heartily respond to the truths contained therein. I join you in saying:

“Let worldly minds the world pursue,  
It has no charms for me.”

Oh no! We have risen above it. We can join the angels, and sing “Glory to God in the highest.” We are called from the world, and, as you truly observe, we are led to the house of our Master’s brethren. He brought us into His banqueting house, under His banner of love. Yes;

“He’s called us from the leopard’s den,  
From this wide world of beasts and men,  
To Zion, where His glories are:  
Not Lebanon is half so fair.”

And we have no wish to return to the vanities and trifles of a world that “lieth in wickedness;” we cannot mix with the world and dance upon our Husband’s grave. Thank God, we are better taught; we have music and dancing within, and rejoice in Christ Jesus.

Having tasted of the powers of the world to come, we can sing of His everlasting love and of redeeming grace. Our choice is to be, like Mary, sitting with Jesus; not like Martha, cumbered about trifles; half in the world and half out, neglecting the best things, the one thing needful, which shall never be taken away. No, there is no falling from grace where God begins. He carries on, and finishes, and it is to the praise and glory of His grace, Who hath made us accepted in the Beloved.

And now, my dear lady, I must beg you will excuse me declining to write a memoir; I could not do it. It would be too much for my weak head and nerves. I often wonder how I have written so many letters within the last six or seven years, and that I have ever let my bits of writing be seen by any one but you. They have been the means, in the hand of the Lord, of bringing me forward as a witness for Jesus. I know the Lord can bless His word, however simply written, but I really see myself one of the weakest instruments in His hand, having only had a poor and plain schooling, and no talent, that what I write is not fit to be published at large. I thank you for your kind help in so many ways. I am often amazed at the mysterious providence of God in bringing me into an acquaintance with you and your large correspondence; but nothing is too hard for the Lord; and it is His Own doing, that's quite clear. I am very sorry to hear you are all ill. These severe colds make sad work, they nearly kill me; I dread them. I am thankful I am better at the present. I had a very blessed letter from our beloved sister, Mrs. Harding. She is suffering from a severe cold. She sent me 5s.; and I must tell you a lady at Hull brought me a nice scarlet turnover and 2s. 6d., and I had a nice dinner sent me on Christmas day. Oh, how much I have to praise and thank my God for; I receive it all from Him, and I have great pleasure in telling you, with my best and kindest love to you and all yours, and many thanks. I remain,

Yours very affectionately, MARY LEVITT.

#### LETTER BY RUTH DADSWELL.

North Street, Aug. 22nd, 1868.

My very dear friend in bonds of everlasting love,—

I must tell you I found it good to assemble in the Lord's house last evening. Truly it was a time of refreshing to me. How nicely dear Mr. Vinall was led to speak of the "rain coming down on the mown grass,"—speaking of those who had known and walked in the light of the Lord's countenance, but had been shaved of all their locks. But how sweet: "The hair of his head began to grow again after it was shaven!" And as the grass, after being mown,

does not require sweeping heavy rains, but the gentle showers, so the Lord's people love the sweet renewings and bedewings of the Spirit. Then he spoke of his own experience, how the Lord gradually brought him up from that low place he sunk into, after he had been brought to such a sweet assurance of his personal interest in Christ. Next, "as showers that water the earth." Surely I have known something of them. These words have been much with me for some time before the dear Lord was pleased to make Himself fully known to me: "I will make the places round about My hill a blessing, and will cause the showers to come down in his season, there shall be showers of blessings." And indeed I have found it so; for the Lord has come down on my soul as a "plentiful rain." Dear Mr. V. quoted these words last evening, and I felt I could set my seal to the truth of them:

"That Christ is God I can avouch,  
And for His people cares,  
Since I have prayed to Him as such,  
And He has heard my prayers."

And all that hymn I have enjoyed very much. I can now say with the church: "He *hath* brought me into the banqueting house, and His banner over me *is* love." Yea, "Christ is mine, and I am His."

"The Lord has promised good to me;  
His word my hope secures;  
He will my shield and portion be,  
As long as life endures."

Yes;

"And when this heart and flesh shall fail,  
And mortal life shall cease,  
I shall possess within the veil,  
A life of joy and peace."

But I have rambled from the sermon. "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." When Christ is precious to our souls, then we flourish; but when He is absent we droop, and should pine away; but

"Whom once He loves, He never leaves,  
But loves them to the end."

Then he spoke so sweetly of the peace which God's people enjoy. How He permits us to draw near to Him; to unbosom ourselves to Him; to tell Him all our concerns, and bless His dear name for what He has done for us, and bids us trust Him for all that's to come. And if we have known that peace of God which passeth all understanding, we shall by-and-bye enter into peace uninterrupted; and bathe in it for ever and ever. Surely, my dear friend, we do know these things. I felt much for you in not being able to be with us last evening. Really, I am quite ashamed to send this note.



I wish I could tell you in a plainer way what the Lord has done for me, and how blessedly He has manifested Himself to me. But I am such a poor stammerer; seem to bedim it when I attempt to speak or write about it. But I hope you will look over it, as I think you know something of this feeling. May the dear Lord bless, and lift upon us, from day to day, the light of His blessed countenance, that we may rejoice in the God of our salvation, is the desire of my heart. Accept, dearest friend, my warmest love and best wishes, for the truth's sake.

I remain,  
Your sincere, though unworthy friend, . RUTH.

### OBITUARY NOTICE.

On Monday, April 7th, Mary, the beloved wife of Mr. George Payne, of Avenue Road, Grantham, passed away to everlasting rest. Of her bliss there can be no doubt, seeing that, although she was by no means one of the highly favoured triumphant believers, she was a gracious woman, deeply imbued with the fear of the Lord, and depended entirely on the blood and righteousness of the Lord Jesus Christ. She was naturally very retiring and diffident respecting herself, but loved to hear those converse who know the grace of God in truth. Her bereaved husband has our deepest sympathy.

TRUE SATISFACTION.—In having nothing, I have all things, because I have Christ. Having therefore all things in Him, I seek no other reward; for He is the universal reward. *Chrysostom.*

THE DIVINELY-SEPARATED.—Mark, my soul, the character of God's Israel, and remember that they are the same in all ages. Distinguishing mercies are sweet mercies. God's people dwell alone in the everlasting appointment of the Father, by Whom they were set apart and formed for His glory, and given to His Son. They dwell alone in being brought into the church of Jesus, as the redeemed and purchased by His blood. They dwell alone under the sweet influences of the Spirit, by Whom they are known, distinguished, regenerated, and sealed unto the day of redemption. Thus set apart, thus formed, thus given, thus redeemed, thus purchased, thus sealed, surely they are not reckoned among the nations, but are supposed to show forth God's praises, Who hath called them out of darkness into His marvellous light. My soul, what saith thy experience to these things? O how different the state, the circumstances, the new birth, the fellowship, pursuits, way, life, and work of God's people from the world! Blessed Jesus, cause me to dwell alone from the nations around; but let me not dwell for a moment without Thee: but do Thou come with the Father and the Holy Spirit, according to Thy sweet promise, and make constant abode with me. *Dr. Hawker.*

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—The work annually increases, and in 1883 two new important branches have been included. £1000 are urgently needed to clear the Building expenses and to meet the wants of the General Fund. During past year the Romanists, Ritualists and Infidels have worked in the town with unprecedented activity. Will friends help? Superintendent—Commander B. H. Key, Downham, Edward's-road, Southsea.

**R. J. BACKETT**, of 27, Rectory Grove, Clapham, having had many years' experience as a Commercial Clerk, will be glad to Audit Books and Make out accounts, or Collect Debts and Rents, at the lowest possible remuneration. Guarantees references given.

**THE PERFECT OFFERING OF THE HOLY PEOPLE**, a Sermon by Mr. B. V. Scott, preached in June last. May be had of the Author, 121, Kensington, Liverpool. Price 1d., 1½d post free. 10d. per dozen, and 5/6 per 100.

**GEORGE CHURCHILL**.—Photographer to Her Majesty the Queen and most of the Imperial and Royal Families of Europe. Carte de Visites and Vignette portraits of Rev A. J. BAXTER can be obtained. Address, 4, Cornfield Road, Eastbourne. S.B.—New Photographs Just Published of Mr. T. BRADBURY; Carte de Visite for 18 saps; Cabinet, 25 stamps; and Large Photos for framing, 7s. 6d. each.

## CHAPEL DIRECTORY FOR JUNE, D.V.

*N.B.—The \* placed before a day denotes a Prayer Meeting.*

**BIRMINGHAM**—Parade Chapel  
**BOSTON** (Church Street)—  
*Providence*.....  
 " *West Street*.....  
**BRISTOL**—Jireh Chapel.....  
**BIRMINGHAM**—Grove Chapel ..  
**BRISTOL**—Providence.....  
**BIRMINGHAM**—Little Dicker  
**BIRMINGHAM**—Cavendish Pl.  
*(late Nov' St.) Chapel* ...  
**BIRMINGHAM**—Devonshire Road  
*Trinity Chapel*.....  
**BIRMINGHAM** (Baptist).....  
**BIRMINGHAM**—Port Vale.....  
**BIRMINGHAM**—Salem, Free-  
*wood Lane*.....  
**BIRMINGHAM**—Jireh.....  
**BIRMINGHAM**—College Park  
*Baptist*.....  
**BIRMINGHAM**—1, Smollett St.  
*Leamington*.....  
**BIRMINGHAM** (Clerkenwell)—  
*Woodbridge*.....  
 " *Regent Street, City*  
*Leam*.....  
 " (Staining Lane)—  
*Gresham Street*.....  
 " *Gillespie Road,*  
*Highbury Vale*.....  
**BIRMINGHAM**—Mount Ephraim  
*Thames rd. Baptist Chapel*  
**BIRMINGHAM**—UPON-TRENT—Jireh  
**BIRMINGHAM**—LOWER (Elm  
*Grove)*—*Israel*.....  
**BIRMINGHAM**—Rye—Nunhead  
*Baptist Chapel*.....  
**BIRMINGHAM** (Mead Vale)—*Jireh*.....  
**BIRMINGHAM** (Dorset) *Providence*  
**BIRMINGHAM**—Hayward's H  
*Bridge*—*Eden*.....  
**BIRMINGHAM**.....  
**BIRMINGHAM**—*Magnolia*.....  
**BIRMINGHAM**—*Bethel*.....  
**BIRMINGHAM** (Fulton,  
*Eden*).....

### CHAPELS WITH PASTORS.

Mr. WAKEFIELD, Pastor. Lord's Days and \*Mondays & Wednesdays (E.)  
 Mr. LAWSON, Pastor. Lord's Days and \*Tuesday & Thursday Evenings.  
 Mr. HARBOUR, Pastor. Lord's Days and Tuesdays (E.)  
 Mr. C. PIERPOINT, Pastor. 1st and 3rd Sundays in every month.  
 Mr. T. BRADBURY, Pastor. Lord's Days, and Tuesdays and \*Fridays (E.)  
 Mr. W. WOODS, Pastor. Lord's Days and Wednesday and \*Friday  
 Evenings  
 Mr. W. L. COX. Lord's Days and Wednesdays (E.)  
 Mr. A. J. BAXTER, Pastor. Lord's Days and \*Tuesday and Thursday  
 Evenings.  
 Mr. T. MARTIN. Mr. ANSCOMBE every 4th Lord's Day.  
 Mr. J. VAUGHAN, Pastor, Lord's Days and Tuesday and Friday \* Evenings  
 Mr. J. NUNN, Pastor. Lord's Days and \*Mondays (E.)  
 Mr. BENSON, Lord's Days and Fridays (E.)  
 Mr. R. A. BARBER on Lord's Days and Wednesday Evenings  
 Mr. M. WELLAND, Pastor. Lord's Days, and Tuesday and \*Friday  
 Evenings  
 Mr. W. HAZLETON, Pastor. Lord's Days, and \*Monday and Thursday  
 Evenings.  
 Mr. B. V. SCOTT. Lord's Days.  
 Mr. G. DAVIS, Pastor. Lord's Days and Tuesdays and \*Fridays (E.)  
 Mr. W. SINDER, Pastor. Lord's Days, and \*Tuesday and Thursday  
 Evenings  
 Mr. J. HEATHER, Pastor. Lord's Days and Wednesdays (E.)  
 Mr. J. WHITTERRIDGE. Lord's Days.  
 Mr. J. WISE. Lord's Days and Thursday Evenings  
 Mr. T. MULVEY, Pastor. Lord's Days and Tuesdays (E.)  
 Mr. SILVESTER. Lord's Days and Tuesday and \*Friday Evenings  
 Mr. J. MRAD, Pastor. Lord's days and Tuesday\* and Thursday  
 Evenings  
 Mr. CALVIN MARTIN, Pastor. Lord's Days and Wednesdays (E.)  
 Mr. J. PERROTT. Lord's Days.  
 Mr. KNIGHT, Pastor  
 Mr. ROW, Pastor, each Lord's Day (except the 3rd and 4th in the month)  
 each 4th, Mr. CHRIS. SHARP  
 Mr. WINSLOW, Pastor. Lord's Days.  
 Mr. C. HUTCHINSON, Pastor. Lord's Days.  
 Mr. R. KNIGHT, Pastor.  
 Mr. J. APOCAL. Lord's Days.

## CHAPELS WITH SUPPLIES.

*All Notices should be sent to the Printers, A. M. Robinson & Son, 38, Duke Street, Brighton, full 7 days (exclusive of Sunday) before the end of each month, and as much earlier as possible. All Anniversary Notices must be paid for.*

|                                                          |                                                                                                                                                                      |
|----------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| BEDFORD— <i>Zion</i> .....                               | Services on Lord's Days                                                                                                                                              |
| BEDWORTH— <i>Lewes</i> .....                             | Mr. BURKETT. Services on Lord's Days                                                                                                                                 |
| BOURNEMOUTH .....                                        | Conservative Club Room, Holdenhurst-road. D. B. GARNYAN, Secy.                                                                                                       |
| BRIGHTON—Egremont Lodge .....                            | Lord's-day at 11 and 7.                                                                                                                                              |
| CAMBERWELL—Aged Pilgrims' Asylum .....                   | 11th, Mr. LAWSON                                                                                                                                                     |
| CHIDDINGFOLD— <i>Providence</i> .....                    | 1st, Mr. CORNWELL; 4th, Mr. WILKINS; 11th, Mr. SILVERSTEIN; 18th, Mr. DAVIS; 26th, Anniv.; 2nd, Mr. SPRINGS; 26th, Mr. BRANSON                                       |
| DORRING— <i>Public Hall</i> .....                        | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                                                                           |
| FAYRESHAM—Assembly Rooms .....                           | 1st, Mr. JENNER; 8th, Mr. GRAPHAM; 15th, Mr. PAXTON; 22nd, Mr. HOUSE                                                                                                 |
| GRANTHAM—Calvinist Chapel Castlegate .....               | 1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN                                                                       |
| HADLOW DOWN .....                                        | 12th (E.) Mr. BAXTER; 22nd and 24th (E.), Mr. WAKEFIELD                                                                                                              |
| HASTINGS— <i>The Tabernacle</i> , Cambridge Road .....   | Mr. WHITTE 4th Lord's Day                                                                                                                                            |
| HORNSBY RISE—Aged Pilgrims' Asylum .....                 | 1st, Mr. BOTTEN; 5th, Mr. WELLAND; 8th, Mr. SHARP; 12th, Mr. NUNN; 15th, Mr. HOTTEN; 19th, Mr. SMITH; 22nd, Mr. MANN; 26th, Mr. MOCKFORD; 29th, Mr. LITTLETON        |
| HORSHAM .....                                            | 1st, Mr. W. H. TAYLOR; 3rd, Mr. REYNOLDS; 15th, Mr. BOWEN; 17th, Mr. WAITE; 2nd, Mr. MASON; 23rd, Mr. DYE; 26th, Mr. V. H. EVANS; 27th, Mr. CROOK; 29th, Mr. DEARSLY |
| INFIELD .....                                            | 1st, 15th and 29th, Mr. ANSCOMBE                                                                                                                                     |
| LITTLE LONDON .....                                      | 8th, Mr. C. PIERPOINT                                                                                                                                                |
| LITTLEPORT .....                                         | 31st, Mr. C. PIERPOINT                                                                                                                                               |
| LONDON— <i>Bloomsbury Chapel</i> (Commercial Road) ..... | Service on Lord's Days                                                                                                                                               |
| MAIDSTONE .....                                          | 1st and 5th, Mr. WHITTE; 8th and 26th, Mr. MILLS; 12th, Mr. SMITH; 15th, Mr. HANCOCK; 19th and 26th, Mr. PEPPER; 22nd, Mr. GREW                                      |
| MANCHESTER .....                                         | Every 4th Lord's Day, Mr. ROW                                                                                                                                        |
| NEWICK .....                                             | Religious Institute, 100, Corporation Street.—Lord's-days and Thursdays (E.)                                                                                         |
| PETWORTH— <i>Ebenezer</i> .....                          | 22nd, Mr. C. PIERPOINT                                                                                                                                               |
| RAKESGATE—Albert Room, Albert St. West Cliff .....       | 1st, Mr. WHITE; 8th, Mr. ALLEN; 15th, Mr. PASKETT; 22nd, Mr. WALLER; 29th, Mr. FOSTER                                                                                |
| RICHMOND— <i>Bethlehem</i> .....                         | Lord's Days, Mr. ADAMS                                                                                                                                               |
| RINGMER, near Lewes Rehoboth Chapel .....                | 1st and 8th, Mr. GREW; 15th, Mr. JENNER; 22nd, Mr. HEAD; 26th, Mr. BRAXLEY                                                                                           |
| ROTHERFIELD .....                                        | Service on Lord's Days                                                                                                                                               |
| SALISBURY—Old Gospel Chapel .....                        | Every 3rd Lord's Day, Mr. BOWE                                                                                                                                       |
| STROOD— <i>Leam</i> .....                                | Lord's Days (10.30 and 6.30), Mr. C. BRIDGES                                                                                                                         |
| WALWORTH— <i>Surrey Tabernacle</i> .....                 | Service on Lord's Days                                                                                                                                               |
| WISBECH— <i>Barn</i> .....                               | Service on Lord's Days & Wednesdays (E.)                                                                                                                             |
| WITLEY— <i>Surrey Gardens</i> .....                      | Lord's Day Afternoons (3), Mr. C. BRIDGES                                                                                                                            |
|                                                          | Lord's-day Mornings, Mr. WHITBOURN                                                                                                                                   |

Mr. BAXTER will preach (D.V.) at Loughborough on the 11th (E.), Grantham 12th (E.), and Littleport on Lord's Day, the 15th, and Tuesday Evening, 17th.

On Thursday Evening, June 5th, 1884, the Rev. J. BATTERSBY (Vicar of St James's, Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

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**F**IVE ASH DOWN—On WEDNESDAY, June 25, the ANNIVERSARY SERVICES will be held (D.V.) in connection with this Place of Worship, when SERMONS will be preached—in the Morning, at 11 o'clock, and in the Evening, at 6.30. The preachers will be Mr. A. J. BAXTER, of Eastbourne, and Mr. W. HARRISON, of Brighton, and due notice will be given in the printed Bills as to which service will be taken by each Minister.

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etary.  
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VOL. XVI., NO. 187.]

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JULY, 1884.

THE  
GOSPEL ADVOCATE:  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF GAYENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**MAGAZINE SUBSCRIPTIONS.**—Received up to June 24th: Mr. R. Spence, 2.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to June 24th: Mr. J. Crutcher, £1 1s. A Friend (Mrs. R.), 10s. Mr. H. Relf, 2s. 6d. Mr. Bridger, 2s. Mr. R. Spence, £1 1s. A Friend (S. B.), £1.

The next Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday Evening, July 7th, at 7 o'clock.

**LIST OF OFFICERS.**—Trustees, Mr. A. J. Baxter, Mr. A. Funnell, and Mr. Joseph Gorrings. Hon. Treasurer, Mr. D. Gilbert. Hon. Secretary, Mr. James Worley.

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**THE 77TH ANNUAL REPORT OF the Aged Pilgrims' Friend Society** (including the 49th Annual Report of the Camberwell Asylum, the 13th Annual Report of the Hornsey Rise Asylum, and the 5th Annual Report of the Brighton Home) should be perused by all who wish to know what the Society is doing. During the past year its income was £7,070 independently of gifts of coals and blankets, and as the number of pensioners on the books now amounts to 1,051 (an increase of 78 over the preceding year) the misery prevented and comfort bestowed must have been great indeed. "The total number of Pensioners assisted by the Society since its foundation is 4,460, and upwards of £165,550 have been distributed in pensions alone." Surely such facts as these speak for themselves. We are pleased also to note that another Home has been provided by the liberality of Miss S. Ward, and endowed with the sum of £4,000, which will make room for nine Pensioners and a care-taker. For further information apply to either of the Secretaries of the Institution.

**NOTICES OF PUBLICATIONS.**—The quincentenary of the death of Wiclif has not evoked that enthusiasm which was so desirable as a protest against the herculean efforts of Rome in the present day to stamp out the fruits of his toils. It has however served to bring forth many excellent treatises on the times, life, and work of him who is so justly styled, *The Morning Star of the Reformation*. Among them it affords us pleasure to speak a good word on behalf of one brought out by W. Wileman (34, Bouverie Street, London, E.C.) at the trifling cost of one penny. It is an excellent compendium and may advantageously be sown broadcast in Sunday Schools and otherwise: for the simple yet efficient style in which it is written will convey a far better idea of the facts embraced to the minds of the young than many more pretentious works. May be had at the rate of 100 for 7s.

**A POETIC LEAFLET**, with notes, entitled *John Wyclif*, is also published by W. Wileman, price 1s. per 100, and is very commendable.

**JOHN WYCLIFFE:** Doctor of the Holy Scriptures (there are it is said 28 different ways of spelling his name!) a four-page leaflet, in verse with notes is also published by the Messrs. Collingridge, City Press, Aldersgate Street, and is equally worthy of perusal and distribution.

**GOSPEL NARRATIVE TRACTS** are a series of excellent works exhibiting the power of the Spirit in His operations of grace both in adults and young people, and may prove a blessing to many. The accounts are short and telling. May be had of W. Wileman (as above) at one half-penny each.

**KING SOLOMON'S ADVICE to the Young, to the Strong Men, and the Aged**, by T. Whittle (*see advt.*) All who are familiar with our good aged brother's style and like to peruse his racy rhymes, will we doubt not find as much that is pleasant in these as in others. A somewhat large field is ranged over, and some home truths are set forth in plain and searching language. Considering the poet is now in his 80th year the present work proclaims for his mental activity, and if it does not procure him the laureate's wreath, may entertain some of his cordial friends.

We also press on the attention of our readers "Notes on the Address of the Roman Catholic Bishop of Salford to the men and women of Manchester," as issued, in two Pamphlets, by the Protestant Alliance at the price of 1d each. They ought to be read and circulated by all who love to see the wiles of Jesuitical casuistry laid bare. When men can dare to speak like this so-called bishop, it plainly shows the boldness and confidence of Rome. Well, let her go on. England will never see the snares around her and baste herself until she feels the smart in some attempt at civil domination on the part of the

## THE ANNIVERSARY MEETING OF THE HORNSEY RISE ASYLUM will be held (D.V.) on FRIDAY, JULY 4th.

Sermon in the Afternoon, at 3, by MR. J. HAZELTON, of Chadwell St.  
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Public Meeting at 6.30. HARRY C. NISBET, Esq., in the Chair.

Addresses by several Ministers and other friends.

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EARLY ATTENDANCE in the Afternoon is requested as the Chapel is limited in accommodation.

The Ladies will hold their ANNUAL SALE OF WORK in the Committee Room during the day, on behalf of the Benevolent Fund—which is in need of general support at the present time. ADMISSION FREE. W. JACKSON, Secretary.

## GROVE CHAPEL, CAMBERWELL.—65TH ANNIVERSARY.

On SUNDAY, July 13th, 1884. TWO SERMONS (D.V.) will be preached by  
THOMAS BRADBURY, Minister.

Service in the Morning at 11. Evening at 6.20.

On MONDAY EVENING, July 14, a SERMON by  
MR. T. LAWSON, of Brighton.

Service to commence at 7 o'clock.

On TUESDAY, July 15th, TWO SERMONS will be preached. That in the Afternoon at 3, by  
MR. A. J. BAXTER, of Eastbourne.

That in the Evening at 7, by

B. D. ALDWELL, M.A., of Southsea.

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**BETHLEHEM OLD INDEPENDENT CHAPEL**, Ormond Row, Richmond, Surrey.—The EIGHTY-SEVENTH ANNIVERSARY of the above Chapel, will be held (D.V.) on WEDNESDAY, July 16th, 1884, when Mr. SILVESTER, of Lower Norwood, will preach in the Afternoon, and Mr. A. J. BAXTER, of Cavendish Chapel, Eastbourne, in the Evening. Service to commence in the Afternoon at 3, and in the Evening at 6.30. Tea will be provided at 5 o'clock. Sixpence each. A Collection will be made after each Service.

**EXCHANGE OF PULPITS.**—On Lord's-day, July 20, and Tuesday (E.) July 22, MR. T. BRADBURY and MR. A. J. BAXTER will (D.V.) Exchange Pulpits, the former preaching at Cavendish Place Chapel, Eastbourne, and the latter at Grove Chapel, Camberwell.

**DORKING—THE PUBLIC HALL.**—The Anniversary Services of the Cause of Truth connected with this Place, will be held (D.V.) on WEDNESDAY, July 23rd, when TWO SERMONS will be preached. That in the Afternoon at 3 o'clock, by MR. T. BRADBURY, and that in the Evening at half-past Six o'clock by Mr. A. J. BAXTER, of Eastbourne. Collections in aid of the Cause.

**AGED PILGRIMS' FRIEND SOCIETY.**—Election for the Ten Guineas Pension, June, 1884.—To the Donors and Subscribers.—The favour of your Votes and Interest earnestly solicited on behalf of MARY ANN MARKHAM, of Peterborough. Mrs. Markham, who is a widow in her seventy-third year, suffering from a throat affection and general debility, is the daughter of the late Mr. Scandrett, who was for seventeen years the faithful pastor of the Baptist Church, Godmanchester, where she is still, and has been for forty-three years a member.

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**G**OSPEL BOOK MISSION TO THE ARMY AND NAVY.—MR. C. BEIDER, OLD GAOL CHAPEL, SALISBURY, Wilts, will be glad to receive donations from all owners of free-grace in books and money, to help in the work of disseminating Gospel truths among our British soldiers and sailors.

**F**OLKESTONE FREE AND SOVEREIGN GRACE MISSION.—Rev. J. de Ford, President. Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer. Committee—Messrs. Meacher, Whitehouse, Forbes, and Back.—The Committee of the above Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by our Reformers, the Articles of the Church of England, and the Westminster Confession of Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound and truthful tracts, free of the prevailing Arminian, Ritualistic and Romish teaching of the degenerate days in which we live. It is a time when the creature is exalted above the Creator; when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all, but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Room, suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay, 11, the Leas, will thankfully receive and acknowledge any contributions in money, tracts, books, sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free and Sovereign Grace principles.

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## THE MIRACLES OF CHRIST.

## No. XII.

*The widow's son raised to life.*—Luke vii. 11-16.

EVER were human arrangements timed like His "Who went about doing good." The place of His presence and His power always came together. No real delay, no undue haste, were ever justly chargeable on the Saviour's movements. "He shall not fail," was, as a prediction, amply and constantly fulfilled throughout His entire mission.

It is soul-animating to be led by the Spirit to note this. For full often we misconceive the Lord's purposes when He does not appear, in answer to prayers and supplications, at the season desired and sought for. And then His sympathy is liable to be strongly debated, though His power may not be questioned. For the exercised soul finds it hard work to believe that to *itself* apply the words, "He careth for you," when no response comes to its petitions and no manifestation of delivering mercy is displayed. But the issue proves that all is well, and He Who tarries "will surely come" at the time appointed in the decree of everlasting love.

It would seem that while the centurion\* was mourning over his youthful slave, as his illness daily assumed the more serious symptoms, the widow "at the city of Nain" was lamenting over her only son. How long he had lain prostrated by the disease which at length ended in death is not recorded, neither is the nature of that disease. But from the speed with which burial usually followed death (when no embalment was practised), in consequence of the rapid decomposition of the body in so hot a clime, it may be inferred that about the time the centurion was rejoicing at the healing of his servant, the poor widow was called to bewail the loss of her son.

And what is more common than the circumstance that, while in one house there is joy, in another there is sorrow. How seldom can any number of believers meet with undivided feelings of comfort and pleasure. And such is the selfishness of human nature that we are all prone, when extricated from distressing trials, to fail to reflect on the possibility of many being still involved as we were. Witness the case of the chief butler when restored by Pharaoh, who did not remember Joseph, the companion of his previous imprisonment, but forgot him. And as respects the centurion, deeply as he felt for the youth in his service, in no wise could this compare with the intensity of the woman's anguish, as the hope grew fainter continually of her only son's restoration, and was ultimately quenched by his death. Moreover, Jesus being in Capernaum and she at Nain,

\* See vol. xv., page 225.

near Mount Tabor, had she the will, it is hardly likely the power would have been hers, to send to Him to exercise His mercy as the Infallible Healer. Hence, as in the case of Lazarus, death did its work, and the widow was left wholly forlorn. Yet was there One Who cared for her.

"And it came to pass the day after" the healing of the centurion's servant, that He (the Lord Jesus) went into Nain, "and many of His disciples went with Him, and much people," Luke vii. 11. Can it be questioned that He had a special motive for so doing? It is true we do not read anything to satisfy us as to the spiritual condition of the widow: but as it is written, "A Father of the fatherless, and a Judge of the widows, is God in His holy habitation," (Psalm lxxviii. 5), it became Him, Who was "the brightness of the Father's glory, and the express image of His person," to exemplify this in healing her wound, and comforting her desolation. What He had not prevented the loss of He would restore. What He had taken away He would again bestow. In order to this He must be punctual as to time and place.

And so we read: "Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people with her," Luke vii. 12. Christ thus meets the funeral cortège face to face. After the manner of the Jews, loud would be the formal demonstrations of grief, and perhaps in a few cases the sorrow would be sincere, from respect to both the widow and the deceased. But among them all there was none to help, none to deliver. A true picture of human friendship at its best in the hour of nature's dissolution—its arm is utterly paralysed. It may join in bewailing, or attempt to soothe, but it cannot resuscitate the extinct life.

How glorious He Who is the Resurrection and the Life! Combining power with sympathy, the gates of death open at His approach, and the mansions of the invisible world yield up their tenants. But ere He displays His sovereign majesty in His rule over "the king of terrors," the gracious Redeemer, in His compassion for the bereaved woman, addresses a kindly word to her. We may hope they came from those bowels of mercy, which in all the affliction of His elect sufferers are afflicted. The widow may have been one of those many instances in which providence prepares the way of grace, and by the communication of favours leads, by the Spirit's sanctifying power, to a gracious and loving apprehension of the unmerited goodness of God. For none of the Lord's people can deny that there is a marvellous combination between grace and providence in the Lord's dispensations towards His Own redeemed. "Weep not," said the voice that stilled the tempest, to the doubly-

bereaved heart; as if to prepare her calmly and reverentially to behold what He was about to do. It was a call to attract her attention from self and its sad surroundings to Himself. For why should she not weep, if her earthly ALL had been irrecoverably taken from her? But this was not to be, although she knew it not.

And it is equally essential to the comfort of all the sons and daughters of Zion in tribulation to hear this "Weep not," to be delivered from poring over self and circumstances, with all that dismal gloom which often overshadows them. The loving and powerful voice of Immanuel, by drawing attention to Himself and the exceeding great and precious promises, sealed, and ratified by His precious blood, arouses hope, subdues fear, calms repinings, yea, makes the soul even as a child that is weaned of its mother. Then can it look on while the Angel Jehovah works wondrously, and glorify Him for His tenderness and skill.

Thus the widow being cheered by a word, which doubtless penetrated her heart to an extent that all the numerous sympathizers had wholly failed to do, watches with intense interest the further conduct of the almighty Jesus, as "He came and touched the bier." The effect on the bearers was overawing. They made no remonstrance at their course being checked. They had doubtless heard of his fame, and seeing His disciples and the "much people" with Him, they "stood still," even as Israel stood still at the brink of the Red Sea to witness the salvation of the Lord. And the same Divine person, the Angel of the covenant was here, and to perform as mighty a work, as "the everlasting God, the Lord, the Creator of the ends of the earth, Who fainteth not, neither is weary," but Who is "Jesus Christ, the same yesterday, and to-day, and for ever."

And thus from age to age we find "standing still" in the hour of difficulty, danger, and distress, to be associated with the period of deliverance. The voice of the Lord will command it, and His power enforce it. The creature must be silent, yea, motionless, before the God of salvation. All persons and things shall be moulded to His pleasure. Nothing shall prevent the accomplishment of His purpose and pleasure: "The earth feared, and was still, when God arose to judgment, to save all the meek of the earth." Psalm lxxvi. 8-9.

The bearers of the corpse having ceased to move, the Saviour now addresses the dead, saying, "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak," verses 14, 15. How marvellous! The soul returns from the world of spirits to its tenement of clay at the authoritative bidding, to resume the functions of a mortal existence, and again to die, unless, which we cannot tell, with the risen Saviour, together with the

bodies of those saints which arose after Christ's resurrection, it ascended into heaven.

It was, we understand, generally believed by the old divines, that none were raised from the dead, under either the Old or New Testament dispensations, save they who were vessels of mercy, and interested in the resurrection to everlasting life. This we think highly probable; and if so, it marks the widow's son as one of the heirs of the grace of life. Yet are there various incomprehensible points connected with such a miracle. For example: Did this young man's soul, if among the glorified in heaven, retain any sense or remembrance of its ecstatic felicity on being restored to its corporeal dwelling? 2. Did it again become defiled by re-union with it in its corrupt state? We must leave the answer with those who are wiser than we. The mystery of life, physical, spiritual, and eternal, is hid with Him, Who alone confers the same. Enough for believers, that when Christ in His second advent shall appear, they also shall be like Him. Enough to know that, in His raising the dead to life again in this world, the Lord Jesus displayed the attribute of Omnipotence; and though what He did we know not now, yet we shall know hereafter.

But what said this young man when he "began to speak?" Scripture is silent on this. Yet surely he magnified that potency in the person of Christ which had once more placed him in the society of his sorrowing parent. His sitting up and speech proclaimed the reality of the great work wrought in him. He was once more qualified to resume his post in society; but in a special manner to magnify the Lord Jesus. And here let us observe what followed on the part of the Saviour: "He delivered him to his mother." So gracious and tender an act reveals the sympathy and kindness of His heart. Whether the mother of His Own humanity was at this time also a widow we cannot tell. Most likely Mary was, after having borne various children to Joseph, and Christ's care for her was clearly seen at the cross. And this regard of the Saviour for the widow serves to manifest the human feelings as well as Divine power as fully possessed by Immanuel. Nor will that fulness which still dwells in Him bodily, fail to supply all His sufferers' needs, according to the Father's riches of glory.

The sudden and stupendous nature of this miracle took all present by surprise. Awe mingled with expressions of thankful praise; for "there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited His people," verse 16. Jesus was thus classed with Elijah and Elisha, and a solemn conviction was wrought among many that He must be even greater than they, namely, the promised Messiah,

by whom God had visited His people to redeem them from all their enemies. For "this rumour of Him went forth throughout all Judæa, and throughout all the region round about," while the disciples of John conveyed the intelligence to their master in the prison. Verses 17, 18.

Thus all the Lord's works praise Him, and His saints bless Him. Nor let it be overlooked that the communication of spiritual life by the Spirit of Christ in regenerating grace is as great a miracle, and of more enduring importance, than the raising of the widow's son. For both he and Lazarus may possibly have died again; whereas never shall they taste the spiritual death again who have been delivered from it; and "on them the second death hath no power." And O how it would add to the comfort of those who have been thus quickened from a death in trespasses and sins, could they but perceive what the love and power of Christ have done for them, and glorify Him accordingly. And well it is when all true mourners experience the sympathetic tenderness of the Son of God in consolation akin to that enjoyed by the poor widow. "I, even I, am He that comforteth you," is the declaration of Zion's King and Husband; nor will He fail to perform the word in its appointed time: for "blessed are they that mourn, for they shall be comforted," Matt. v. 5.

THE EDITOR.

### FAITH'S EXPLORINGS.

A LETTER BY THE LATE MR. J. FRANKS.

Part I.

To Miss C—,

April 8th, 1873.

My dear friend in the bonds of covenant love,—

**G**RACE, mercy, and peace be with you; and may the goodness and mercy of our God be richly manifested unto us, in granting us a holy boldness into the holiest of all, by the blood of Jesus; that we may be sweetly exercised in the filial fear of our heavenly Father, as children of God by faith in Christ Jesus our Lord. For He is the centre of all true blessedness, where all the attributes of our God, being glorified, harmonize, and work together in holy order, to develop the glorious purposes of our God, in the rich display of love, mercy, grace, and truth, in saving His Church according to His own will, from all the death and destruction into which she fell, as she sprang from the loins of her federal head, Adam. "For all have sinned, and come short of the glory of God." But O! how that covenant of peace cheers the heart! Even the thought has such a tendency to raise the mind in holy apprehension of this Divine reality,

that it expands under the holy anointings of the sanctuary. Led forth by the right hand of His righteousness, as followers of the Lamb—our Forerunner having entered into the presence of God for us, it is Him “as” the wisdom of God Who unfolds this glorious mystery, that faith follows—looks to—and fixes all her desires upon, to hear the gracious words that proceed from His mouth, that she may be increased with the increase of God, in knowledge and understanding : which is a fruit that flows from her apprehension of Him (by Whom she hath been apprehended) as a living act of the soul : as it is written, “The just shall live by faith.” Thus it is, in the revelation of the order of salvation by the Spirit, that true faith exercises her heavenly gift to obtain that she longs for : which is to “know Him and the power of His resurrection,” &c. And thus the “poor are lifted out of the dust, and the beggar from the dunghill : and set among the princes of His people.” This you know, my dear friend, is revealed in the heart.

Thus our dear Lord expresseth Himself unto us : “I am He that teacheth thee to profit, and leadeth thee in the way thou shouldst go.” It is in this Divine apprehension lieth our proficiency : and this is obtained in holy communion and fellowship in the Spirit ; as we take “His yoke upon us, and learn of Him, Who is meek and lowly of heart,” &c. ; for “He beautifies the meek with salvation.” The simplicity of the child in following on to know the Lord obtains the promise, “Then shall ye know the Lord.” Bless our God ! you and I know something of this. May we partake more and more of this rich grace ! The bended knee of humility in the name and fear of the Lord God, honours and opens the windows of heaven, and unfolds the secrets of covenant love in all its fulness and blessedness. Mary chose that good part which the Lord declared should not be taken away from her. Observe the order of the history. I think there is much in the mystery, in the sweet fellowship of the Spirit. The Master called her ! Mary rose up ! and the sequel was opened. The dear Lord shewed forth His eternal power and Godhead in the man, and was glorified. The Church receives the instruction conveyed, which is, “I am the resurrection and the life ;” and “He that believeth in Me, shall never die.” Pass not away hastily from this. May a holy solemnity pervade your mind in the sanctuary, while self-interest is realised in the bond of the covenant.

Remember, “No Scripture is of any private interpretation ; but holy men of old spake as they were moved by the Spirit of God, that we through patience and comfort of the Scriptures might have hope.” May your heart be enlarged in comprehending with all saints, &c., that you may be “filled with the fulness of God.” O

the presence of Jesus in the heart as the resurrection and the life ! Now, my dear friend, go forth. "Remember faith cometh by hearing." "Behold (saith the Lord), I have set before you an open door, and no man can shut it." May your soul rise up in the power and demonstration of the Spirit, and follow the Lamb whithersoever He goeth. It is He alone that looses the seals, washes the feet, and puts on the shoes ; and then you are sure to dip your foot in oil ; and that gives us hinds' feet to run in the way of His commandments. And His commandments are not grievous—but to believe on the name of the Son of God, Jesus Christ, and love the brethren. Think of this blessedness, in being enabled thus to walk in the holy obedience of our faith, believing in Jesus ! This is the very quintessence of our living life. I am brought in my inmost soul to know, live and walk in believing in Jesus. This is the whole of my salvation. Upon this ground I am a Christian before my God, the Church, and the world. This is the holy obedience of the faith of God's elect, in which we go forth and are overcomers ! This is our victory over the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?

This is the newness of life that true faith lives and walks in ; herein is the translation evidenced in our souls. Thus the testimony is made manifest, we please God in believing the record He has given of His dear Son, that He alone is our salvation, and are daily instructed in the mystery, that "the body is dead because of sin ; but the Spirit is life, because of righteousness." "The gift of God is eternal life through our Lord Jesus Christ." It is *in* our souls, because Christ dwells in the heart by faith, and He is the hope of glory. It is by this rule, and this alone, we "work out our salvation with fear and trembling." Realization is the fruit of believing. "He that hath the Son hath life." "I am come that ye might have life and that ye might have it more abundantly." This is the mystery of the kingdom which is given to us to know (as the apostle John saith) by the Spirit that dwelleth in us. The Psalmist saith, "Teach me Thy way, O Lord ; I will walk in Thy truth." Unite my heart to fear Thy name. They that know Thy name, will put their trust in Thee : for Thou hast not forsaken them who seek Thee. May we daily live in the sanctuary, and enquire in His holy temple ; for here we are made wise unto salvation.

Lord ! increase our faith and confirm our hope. Lord ! shed abroad Thy love in our heart that faith may freely work. Lord ! teach us to pray, and "the prayer of faith shall save the sick," and the Lord shall raise him up. Read the last chapter of James for this instruction. Yes ! my dear friend, you are a living witness to this Divine truth in the power of the Holy Ghost.



May you be much indulged in this Divine order, that the will, mind, love, grace, mercy and truth of our covenant God may be revealed and received in your heart in all their blessedness: that you may be rich in faith giving glory to God. This communion and fellowship, I covet earnestly, God is my witness. Here we are increased with the increase of God. "Then shall the earth yield her increase, and God, even our own God, shall bless us, and all the ends of the earth shall fear Him." "Righteousness shall go before Him, and shall set us in the way of His steps." Oh, my dear friend! to be a seeker of Jesus—consequently a finder of Jesus, and a follower of Jesus, and to dwell with Jesus; being in Jesus, is heaven indeed within us! a kingdom that will never be moved, it is established for ever. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

*(To be continued.)*

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### FRAGMENTS OF DIVINITY.

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#### CHRIST'S LAMBS AND THE MANNER OF THEIR FEEDING.

*"Then shall the lambs feed after their manner." Isaiah v. 17.*



SHALL, first, Describe the lambs.

Secondly, Describe their food.

Thirdly, Shew their manner of feeding.

First, describe the lambs. Nothing more aptly sets forth the disciples of Christ than lambs, especially the tender and feeble of the Lord's flock. They live and thrive for a time upon the milk of the dam; no other nourishment is so suitable for them. So is it with the young disciples of Christ. They must have the "sincere milk of the word, that they may grow thereby." Such as, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters. "Look unto Me, and be ye saved, all ye ends of the earth." Which, when accompanied by the power of the Holy Ghost, becomes strengthening, and encouraging to their faith. And by such means the blessed Lord draws out their feeble desires after Himself. "My beloved put His hand in by the hole of the door, and my bowels were moved for Him." Nothing overcomes the soul of a real disciple of Christ, like the inward touches of His Almighty love. Nor can the lambs consider themselves safe, unless they are visited with the sunshine of Christ's presence. As yet they know but little of the life and walk of faith: they cannot digest strong food. Still they are lambs, and make part of the Lord's purchased flock.

Lambs are feeble and timid, and not able to defend themselves when pursued by foes ; yea, they are often alarmed at the approach of a friend. So is it with the feeble disciples of Christ. They are so feeble, that a rough word from an old disciple, will sometimes cut them through. "The watchmen found me ; they smote me ; they took away my vail from me." But when they are more tried, and better taught, they will say with David, "Let the righteous smite me, and it shall be an excellent oil, that shall not break my head." The young disciples of Christ depend too much on the judgment, approbation, and smiles of their brethren : they are so timid, that they often are afraid to say they have heard this and that man to their real satisfaction, unless another goes before, and speaks well of the persons first, then they can join with another's testimony, and find a pleasure in so doing. Neither are the feeble disciples of Christ able to defend themselves by argument, when they come in contact with an opposer. And a wily old fox of a professor will delight to confuse and torment the feeble by dogmatical assertions, abstruse questions, and strange definitions of certain portions of God's word.

But notwithstanding his deficiency in knowledge and in argument he is a lamb. He can suck, he can feel, he can frisk, and play like David on his harp, especially on fair and sunny days. "Take heed that ye despise not one of these little ones that believe in Me."

A lamb is proverbial for innocency ; and a fit representation of a young disciple. He is very tender in his conscience, and sincere in his profession, and thinks others much better than himself. And from the high opinion he has of others, he places undue confidence in them, supposing them to be real disciples of Christ : but alas, alas ! here too he is often deceived. His credulity has proved a snare to him, and given the sly, artful hypocrite, an opportunity to impose upon his weakness. If the devil wants to do any mischief in a church, or separate chief friends, he will commission his agents to attack the ears of the lambs, in order to fill their minds with prejudice, and all under the colour of "consistency ! contention for the truth ! the honor of God," &c., &c. Some professors cannot live, but in the midst of strife and contention—they are fond of a warm element, they are always in hot water. But here lies the mischief, the feeble disciples are most plundered by them, and the most deeply wounded in their spirits. Surely if the Shepherd did not gather them with His arm, and carry them in His bosom, they would be torn in pieces. But,

"The lambs in Christ's bosom shall rest,  
'Midst fiery contention and noise,  
With John shall repose on His breast,  
O'ercome with His soul-cheering voice.

Ye timid, ye fearful, and weak,  
 Keep close to your Saviour and Friend;  
 And when you in prayer cannot speak,  
 Still on His sure promise depend."

I have known some of the old disciples of Christ who, had they their way, would not permit a lamb to enter a church, and if received, it is with "doubtful disputations." Their motive is good no doubt: they would keep the world and the church distinct as much as possible. All this is very good. But the old disciple has forgotten the former dealings of God with his own soul. He has forgotten how anxious he was to mix with the saints, and how much his bowels of affection were towards them, even when he could not summon courage to speak to them.

In many cases it is difficult for another to discover the marks of real grace in a sinner: but if we can perceive the fear of God—a tender conscience, a love to the saints, a desire to see Jesus by faith, and to enjoy Him above all things: however unstable in faith that sinner may be, we ought to be cautious that we do not "break the bruised reed, nor quench the smoking flax."

Many of Zion's converts are not yet skilled in war. They are not yet arrived at the stature of young men: they are babes. Many a hardened hypocrite will give in a confident experience without the least timidity; while the true child of grace will speak trembling, especially if the Comforter that should relieve his soul is far from him. But the under shepherds are not, on any pretence, to withhold food from the lambs, seeing it is the Saviour's injunction, "Feed my lambs." John xxi. 15. Which leads me to treat (secondly) of their food.

The lambs find food in the Saviour's kind invitations: such as, "Ho, every one that thirsteth, come ye to the waters. Come unto Me all ye that labour, and are heavy laden." Nothing is so encouraging to a weak disciple as the free invitation of Christ in the word of the gospel. Here is the clearest display of the loving heart of Jesus Christ. Feeble souls find much to discourage them, both from Satan and from themselves. Hence appears the necessity for the Lord's power to be put forth, to make them willing, and to constrain them to take hold of the promised blessings. Some talk of the duty of faith—others of man's ability to arise and bestir himself—others of this, and of that method to subdue sin, and correct the evils of a bad heart: but all such daubers with untempered mortar never "strengthen the weak hands, nor confirm the feeble knees." Doctrines so contrary to the scriptures, and to every sound principle of faith and experience, never can feed the hungry soul. The feeble lamb knows he cannot help himself; his strength

is perfect weakness. He is often so oppressed with unbelief, that he dare not call one promise his own. His food, therefore, must be precious promises, brought home by the Holy Ghost to his heart. And O, how delightful is a promise, suited to his feeble condition, when weary with waiting, and fearing the Lord will never hear his prayers. The sincere milk of the word is the lamb's best food; he "milks out," and is "delighted with the abundance of Zion's glory." The chief thing the babe in grace desires to know, is the pardon of his sin. Till guilt is removed from his conscience by the blood of sprinkling, he cannot find peace with God; while he stands guilty before God, the law works wrath. But when everlasting love is enjoyed, as shed abroad in the heart by the Holy Ghost, bondage and slavish fear give place to liberty. Thus the Lord draws "with the cords of a man, with bands of love." "With loving-kindness have I drawn thee." And on, and by these manifestations of love does the babe in grace live as long as he can, and finds them the best food his soul can taste: yea, he is ready to say, "O taste and see that the Lord is good:" "blessed is the man that trusteth in Him." Still he may be but a babe in grace, but a lamb in the fold, and this will be proved in the dark state his soul afterwards sinks into, when he is ready to call the whole of God's work in question, and wish he never had been born. For to be deprived of his only food is like hell to him, and it may be well termed a spiritual famine. Thus, "hungry and thirsty, his soul fainteth in him;" and the preached word is often to him what the scorched plain is to sheep,—no moisture, nor any green thing to eat. But when fruitful showers descend, and the Sun of righteousness shines upon his path, all is right again, "and he can eat and is satisfied, and blesses the name of the Lord."

*(To be continued.)*

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### NAMES AND CHARACTERS OF OUR LORD.

"THE MIGHTY GOD."—Isaiah ix. 6.

O were it not true that Jesus is God,  
 What hope could I have in His word or His blood?  
 Where then could I look, or to whom could I go,  
 To find a relief from my sin and my woe?  
 Unable to flee from the conscience of sin,  
 And cited to judgment by voices within,  
 The lamp of my hope would go out in despair,  
 And life would be more than my spirit could bear.  
 But Jesus is God, and His promise is sure,  
 And His mercy shall ever and ever endure.

HE—He is our strength, Who eternally reigns,  
 Who all things created, and all things sustains.  
*His* truth is our charter—the light on our way—  
 Whose fiat divided the night from the day.  
*His* goodness, what power shall bind or restrain,  
 Who sends upon *sinners* His sunshine and rain.  
 His grace like a flood to the wilderness flows,  
 And maketh it bloom as the lily or rose.  
 His word like sweet music our spirit unchains,  
 And bears it away to the rest that remains.  
*He* knows us, Who calleth the stars by their names;  
*He* guards us, Who wrappeth the mountains in flames;  
*His* power will deliver, and faithfully keep,  
 Who stilleth the wave and divideth the deep.  
*His* wisdom shall fashion our spirits anew,  
 Who good out of evil can bring, ever true  
 To His Own mighty plan:—He will melt us as gold,  
 Refine us, and pour us out into the mould  
 Of His Own sacred image. In *Him* is our faith,  
 Who hangs the round world upon nothing, Who saith,  
 “Let light be!”—and light breaks from beneath His high  
 throne,  
 And we see the Unseen, and we know the Unknown.  
*He* loves us, and all our iniquities bore,  
 Whom seraphim serve and archangels adore.  
 He is Man with us, sharing our joy and our woe;  
 He is God with us, ever all good to bestow.  
 In His blood is a bounty of virtue, we prove,  
 As great as His Godhead, as deep as His love.  
 And His righteousness e’er on our spirits shall shine  
 As a robe of pure light from the glory divine.  
 Dear Saviour, my spirit rejoiceth in Thee!  
 Thy wonderful goodness that floweth to me  
 Hath depths that no wisdom created may trace,  
 And heights that are lost in the heavens of Thy grace.

9th April, 1884.

C. H. M.

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#### UNPROFITABLE SERVANTS.



OW true it is, that men will apply deprecating and even  
 stigmatizing terms to themselves, which, if others dared to  
 do, would be regarded as insults and resented accordingly.  
 The professor, who is a voluntary in humility, will tell the  
 great Searcher of hearts, in his prayer in the presence of a public

assembly, that he is "a poor worm," and dwell upon the phrase. A man suddenly vexed with himself on discovering that he has made some special blunder, will exclaim with petulance, "What a fool I am!" And yet each of these if reviled by an opponent as being what they confess themselves to be, would probably vindictively remember the same as long as they live. What is the cause of this?

In the former instance, it would be a proof that men often affect humility in publicity, by the use of self-abasing words, without feeling what they say in the heart. In the latter, it is an evidence that the conviction of transitory lack of foresight or prudence, has nothing to do with a permanent and heartfelt view of what human nature is. The self-styled "poor worm" is in God's sight a hypocrite, and the "fool" is altogether what, he but seems to himself to be but in part.

During the early years of my life I was much among the Methodists. Their phrases were very familiar to me. Scarcely ever was an address delivered in the Sunday school, or a sermon in the chapel, but the *duty* of becoming a "SERVANT" of God, and of the Lord Jesus Christ, was warmly insisted upon. With this was connected the mention of that REWARD, which as a prize was to be sought after, as a recompense for all the toils and sufferings here below for the great Master's sake. Often indeed I heard the confession, both in the pulpit and the class-meeting, "We are unprofitable servants." Nor did I wonder at this: for I had a considerable sense of my own "unprofitable" conduct, and of the inconsistency of not a few of those with whom I met for worship. But a due amount of self-wrought repentance, believing in something the Bible said, and especially with some tears and pious resolutions added, served to clear off the old score and leave a clean slate for a fresh account. And thus all sense of being "unprofitable" vanished from the mind and heart, and hope sprung up afresh that at the last day the welcome would be given: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," Matt. xxv. 21. Solemn delusion! "Few things" indeed had there been any pretension of observing by such persons, and yet they anticipated a glorious reign with Christ. And more often did I hear among them prayer to have these approving words spoken to them in the last day, than for the present "knowledge of salvation by the remission of sins;" while justification by Christ's imputed righteousness was never thought of.

But the Lord did not allow me to rest in this delusion. "Cast ye the unprofitable servant into outer darkness; there shall be weep-

ing and gnashing of teeth," Matt. xxv. 26, were words I could not get over. And do what I might, I found the score increasing faster than I could meet it by back payments. And when the blessed Spirit had truly convinced me of the hopelessness of my case if left in my own hands, and led me to the fulness of Christ for all I needed; when He sealed me with His seal, and shed abroad the love of the Father in my heart, by filling me with all joy and peace in believing, then I began to look on servitude for Christ in a light I never before saw it in. And never till then did I understand the meaning of my Master's words: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke xvii. 10.

So then, we are not to call ourselves "unprofitable," because we feel that in *us*, that is in *our* flesh, there dwelleth no good thing." Quite the contrary. It is, when we "have done all those things which are commanded" us. Nor do the words that precede give countenance to the idea that the things commanded are those set forth in the Law: for then Moses, and not Christ, would be the Master. Rather the reference appears to be to the life-labours of the Lord's sent-servants on behalf of their Master. And the closing scenes of all their lives bear witness to the import of His words.

Where do we find recorded in the death of any of the Reformers, martyrs, or humbler qualified servants of Christ, any dependence on what they had instrumentally accomplished for the glory of His name? Nowhere. When Paul speaks of having fought a good fight, finished his course and kept the faith, and declares that thenceforth there was laid up for him a crown of righteousness, which the Lord the righteous Judge would give him at that day, he immediately adds, "and not to me only, but unto all them also that love His appearing," 2 Tim. iv. 8. Hence the Lord's greatest witnesses die, like the saints in common, resting upon the merits of Christ alone for all their future glory, like "unprofitable servants," who, whatever they have been enabled to achieve, have, like soldiers on the field of battle, done but their duty in the way of allegiance to His name and cause. "We have done that which was our duty to do?" Can any believers and gospel labourers say THAT in its entirety even in the most evangelical sense? Not until they have "done ALL those things which are commanded are they allowed to say so:" and the infinite shortcomings in all their doings forbid their ever assuming such pretentious language. The nearest approach to it may be found in Paul's inspired testimony of his personal work. And even he who laboured "more abundantly" than all his coadjutors,

protests against all merit in so doing, saying, "Yet not I, but the grace of God which was with me," 1 Cor. xv. 10.

But the meaning of the Lord Jesus lies hidden in the word "SERVANTS." The word signifies *slaves* or *bond-servants*,\* who had been purchased, and who therefore had no right to expect wages given for anything they did; they being their Master's property. This rendered them subject to His will in all things. And though in a literal sense this was an evil case for the "bond-servant," yet it is not so in a gospel sense. It is the highest blessedness to have the words apply to us: "Ye are not your own, for ye are *bought* with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19, 20. The purchase money is the Saviour's blood. By this those who were the *bond-servants* of Satan and sin, are bought for God and His glory, and become the *bond-servants* of Christ the Lord. No longer their own, all they have is of His giving; all they do, is of His enabling.

How therefore can they lay claim to wages, and a reward in heaven for aught they may do. It is appointed that they shall "enter into the joy of their Lord." "They shall see His face, and His name shall be in their foreheads." And is not this enough? Surely it is. And with such a solemn sense of the depravity of human nature, and coldness, deadness, and indifference in all they engage in, never will it be possible for them to get beyond the confession, "We are unprofitable *bond-servants*." And yet the cheering thought that they, being "bought with a price," and in Christ Jesus, are no longer such, but sons, may well cheer them amid all depression, and make all labour for His sake the greatest pleasure and honour.

OBED.

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## PERSONAL LETTERS TO THE EDITOR.

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### TRIBULATION AND ITS EXERCISES.

May 2nd, 1884.

My very dear and much-esteemed Friend in our dear covenant Lord Jesus,—For the first time in my life I am a thorough prisoner, I cannot use my right foot at all; and in my reclining position I am writing this, and to wile away my time I scribble lines expressive of my feelings and experience. It is a bold step to send them to you; I know you will pardon me and bear with me. I cannot tell you how much I think of you and pray for you, that the blessed Spirit will manifestly crown your labours with special marks of heavenly favour.

Last Tuesday week, as I was walking near the Old Bailey, my

\*See Margin, revised version.



foot slipped, through treading on a lump of grease unperceived, and the fall was a very sad one. The sprain of my ankle, attended with violent inflammation, made me quite unable to walk;—hence my present sad condition. Three days afterwards my wife presented me with our twelfth child—a fine girl: this makes our living number nine. You may imagine my present feelings, when I see all these about me, and myself unable to attend to any business duties.

I have read over and over again your paper in the *Gospel Advocate* this month, “On the Promises,” &c., and feeling particularly interested in the same, being brought experimentally to understand it, and having had the pleasure increased by the sweet bedewings of the blessed Spirit, I value it much; and no doubt I shall read it many times before I lay it aside. I find much anxiety weakens the memory, naturally; but how true it is, the Holy Spirit brings to remembrance rich and beautiful things out of the Word of Life—the truth as it is in our dear covenant Lord Jesus—that however bad the natural memory may be, one is not deprived of the precious things of “the everlasting hills.”

I emphatically endorse the opening of your paper referred to, with respect to “arrangements of the everlasting covenant of grace in and by which the Lord has bound Himself by His yea and amen oath, to supply all the needs of His people.” This is most blessed; this foundation is so strong, that whatever may arise, “the supply of needs” standeth good; and those who are passing through the same trial and affliction, like myself, know experimentally that the Lord alone can supply every need. The needs spiritually are very many; and all Zion knows in a precious sense, the Lord can alone supply every need. It is certainly one thing to know this as an inspired truth, but quite another thing to know the truth by the Lord under inspiration confirming this precious truth by a “Thus saith the Lord,” experimentally. And when the Lord conveys the same truth providentially, I can enter into the words of your correspondent: “I am exercised by fear lest I should not rightly read the providence of God.” “I have not a question in my mind as to the Lord’s ability or faithfulness to fulfil His promise;” and “I know that faith is of the operation, as well as being the gift, of God.” Returning to your paper. Its sweetness, with the beautifully established truth (convincingly to me set forth) that “genuine godliness is that state of grace into which the Holy Spirit brings all that the vessels of mercy,” and the Divine image impressed evidencing “its sterling worth,” following this, is the spiritual life with its true features, “The fear of the Lord,” “Wisdom and understanding, &c.” The real “profit,” spiritually, in this life is evidenced by

the blessed Spirit causing rich honours to be accorded to our precious Lord Jesus, Who is the life of His people—and in His life is light, and no darkness at all. All these blessings attend the saints throughout their wilderness journey. How very mysteriously doth the Holy Spirit confirm the work within by the “manifestive grace”—truly “secret grace”—giving their souls confirmatively to know “all spiritual blessings in heavenly things in Christ, with those various providential bestowments and interpositions in which” is “recognised the Lord’s hand, and which are essential to their well-being in this world.” And in the Lord’s dealings how manifest are His covenant engagements, treasured up for Zion in her precious Lord Jesus. By these things the saints realise the faithfulness of Jehovah, with Whom there cannot possibly be any contradiction, though at times it is hard to trace one’s right to believe one’s personal interest. We know the Lord will never deny Himself, but will work all things in “His sovereign way,” confirming “His sacred word” in our glorious Jesus, and making it a “sure word.”

In tribulation and great trial the soul is always looking to the Lord in an especial manner—hoping against hope—that in providence as well as grace He will speak His sure word with comfort, giving counsel to support under the mysterious trial one has to bear. I know most surely the intense anxiety attending one, two and three questions, page 132. Your answers are true. “Hope-inspired operations of faith, causing the merits of Christ to be depended upon and pleaded,” and the drawings forth of love, and every expression of love, is as a sweet kiss of the Lord in the hour of these trials and sufferings.

Suitability and humility are hard things to learn; and I suppose in the day of great trial, misapprehension attending the realisation of a promise is exceedingly hard to bear. A great deal is misunderstood by those—and I am one—who forget that the Holy Spirit will never make intercession for the saints which is not “according to the will of God.” How many times I have pleaded providentially and looked for a realisation and been disappointed, and yet believing the petition was heard and would be answered.

I must not write more: I could fill sheets. I learn this truth: the Father, Son and Holy Spirit will be honored. The Father’s will is in His Son; the Son’s will is in the Father’s, and the Holy Spirit maintains the honour of the Father and the Son; and the will of Jehovah is, that the riches of sovereign grace, according to His dear and precious covenant, shall be to the honour of Himself, and to His church, the bride of Christ Jesus the Lord.

Do please pardon me for trespassing on your time and patience.

Please remember me at the throne of grace. My wife, I am thankful to add, is slowly recovering. She has been very near death: the dear Lord is now restoring her.

Ever yours in the bond of love,  
A PRISONER OF HOPE

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A DISTRESSING DISPENSATION.

Wadhurst, May 4th, 1884.

My dear Friend,—

Since writing my last I have passed through the most painful ordeal of my life, in taking my dear boy to the Sussex Lunatic Asylum. Oh, the agony of parting with him; and, if the doctor's diagnosis is correct, never to return. May you never drink of such a cup. The reason why I write is to ask you to try publicly to bring the matter before the Lord. It may be some of the dear people of God may unite with us in pleading with the sinner's Friend. "I know even now that whatsoever thou wilt ask of God, God will give it thee." Yes, He can cast out devils as in the days of His flesh.

Insanity seems to me to be Satanic possession: and how alarmingly it is on the increase. Some years ago if Great Britain had been divided into families each containing 1000, each such family would have had 2 lunatics, now they would have 3, proving that the increase is above the increase of the population. "Aaron held his peace." I can, and I may groan, but I may not and do not grumble. Oh, for a manifestation of His sweet mercy. "The cup that My heavenly Father hath given Me shall I not drink it?" What a cup! "What are all our woes compared with Thine?"

I have a hope that the poor boy will be restored; but that hope has nothing to rest upon but His mercy. Sense and science say, "No." Oh may I be still, nor left to complain.

With kind love,  
Yours affectionately,

W. WINSLOW.

[We deeply sympathize with the writer in so severe an affliction, and trust the Lord may speedily appear and be glorified in working such a deliverance as only He can accomplish. THE EDITOR.]

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THE GLORY OF THE GOSPEL.

Dear Sir,—I thank you for visiting P.—G.—, the rich testimony you were enabled to bear was very precious to me. Nothing is so melodious as to hear set forth the glory and majesty of the Eternal Jehovah, in the three Divine Persons, culminating in manifestation through the Everlasting Son of the Father's love, "Who through

the Eternal Spirit offered Himself without spot unto God," &c., and Whose "precious blood cleanses us from all sin."

What fulness of the glory of God is revealed in the cross of our Lord Jesus Christ! It perfumes the throne of God: for a sweet savour emanates from it to a holy God. There was a peculiar delight and pleasure flowing from the sufferings, perfect atonement, and finished work on the cross; therefore God's claim as a Judge was fully honoured; sin completely atoned for, and a holy God divinely satisfied and glorified. Then experimentally (Galatians vi. 14), through the Holy Spirit taking these things of Christ, and showing how God's affections are manifested by the cross. The quickening operations of the blessed Spirit, being made new creatures in Christ evidentially, mercy, kindness, pity, forgiveness of sins, hearing and answering prayer—in fact, all the dealings of God with His children—have their virtue, lovingness, and most glorious perfection, entirely through the sorrows and triumph of the Holy One upon the cross, "Who once in the end of the world hath appeared to put away sin by the sacrifice of Himself."

I delight to meditate how God is glorified by the doings of His only-begotten Son. One said, "He was jealous for His glory." One exhortation is: "Delight thyself also in the Lord," &c. And His delight is with His children, for they are sons, heirs of God, and joint-heirs with Jesus Christ; yea, what unity, peace, and love are by the cross! By it, it is evident, a poor guilty sinner is valuable to God! A great mystery! He gave His only Son to save him, also that the sinner "might live through Him."

To be able by the faith of Jesus Christ to receive Him Who died upon the cross, but Whom God hath raised up from the dead, &c., with pardon, righteousness, life and liberty, is truly "Christ formed in the heart the hope of glory," which hope will have its full satisfaction when we shall see Him as He is. Till then, may the richest enjoyment of the Divine presence be yours, and your ministry be under the anointing of the Holy Spirit, is the desire of,

Yours in the love of Jesus, J. A.

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EXERCISES WITH HOPE BEYOND.

Framfield, Sussex.

Beloved in the Lord God of Israel, Who is to us the Fountain of all in this polluted and sin-disordered world, and that which is to come,—I think, if I remember rightly, it was six months ago I wrote to you before, and though it has been so long I have not had any particular impression to write till now, and I think I can tell the reason why: and that is because I have not had any particular com-

munication from the Lord. How much of my time I spend upon these poor perishable things below, and how often I try to gather some beautiful never-fading rose from the wild briars of the wilderness, which not only cripples my poor feeble hand, but pierces deeply my feelings with vanity and vexation of spirit. And not only so, but the beautiful rose of nature, instead of yielding sweetness, yields the very bitters of wormwood, till the heart sickens with everything contaminated by sin. And thus my soul is prepared for the reception of those royal dainties that never cloy. And not only so, but sometimes my soul longs to quit this vile tenement of clay. My dear sir, what a little while you and I have got to live in this brittle abode; but there is one sweet thought, that is, our elder Brother is gone before us, and has made a clear way in taking every obstacle out of the way, and has made for us a clear entrance into the celestial city, and has said for our comfort, that He is gone to "prepare a place for us," that where He is we shall be also. And not only so, but He sends the Holy Spirit to comfort us. Thus we have sweet times of refreshings from the lovely presence of the Lord, and mount up upon the high mountain of predestinating, electing, redeeming, and everlasting love, and catch a little glimpse of the celestial city, and the delightful land, and also the sweet sealing word, as did Daniel, so that we "shall rest and stand in our lot at the end of the days." Ah, sweet word! the end of all temptation, all afflictions, all the corruptions of our sin-polluted body and soul. These words have hovered round my soul this day: "He shall change our vile body, and fashion it like unto His glorious body, according to that working, whereby He is able to subdue all things unto Himself."

And what can I say more? May the dear Lord's rich blessings descend and distil in thy soul more and more, and grant thee a rich supply of provision for the flock over which the Holy Ghost has made thee overseer.

Believe me to be, yours truly in the strongest of all bonds.

THOMAS WEAVER.

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PROBLEMS.—There is nothing so effectual to obtain grace, to retain grace, and to regain grace, as always to be found before God not over wise, but to fear. Happy art thou if thy heart be replenished with three fears—a fear for received grace; a greater fear for lost grace; a greatest fear to recover grace.—*St. Bernard.*

Prayer appeases God, but a tear compels Him; that moves Him, but this constrains Him.—*Jerome.*

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## JESUS THE GREAT "I AM."

ISAIAH XLIV. 6 ; REV. I. 18.

When Jesus would reveal His name,  
He calls Himself the great "I AM,"  
And leaves a blank—His people may  
Supply those things for which they  
pray.

The meaning is, as if He said,  
"I AM" thy Life though thou be dead;  
If thou art weak thou need'st not fear,  
"I AM" thy strength, and ever near.

Dost thou because of sin repine?  
"I AM" thy Saviour, thou art Mine;  
Although thy footsteps wand'ring rove,  
"I AM" thy Husband full of love.

If thou art dark "I AM" thy Light;  
If thou art blind "I AM" thy Sight;  
Art thou distressed? "I AM" indeed  
A present Help in time of need.

Art thou compelled to take the field  
Against thy foes? "I AM" thy Shield,  
And thine exceeding great Reward,  
Fear not, dear soul, "I AM" thy Lord.

And art thou oft bowed down in mind?  
I'll visit thee, for "I AM" kind:  
Dost thou e'er feel My chastening rod?  
Be still, and know that "I AM" God.

"I AM" to those who on Me call,  
Redeemer, Saviour, All in all;  
Their consolation and their peace,  
"I AM" the Lord their Righteousness!

ANON.

## ROME IN ENGLAND.

*"I am ready to preach the Gospel to you that are at Rome also."*

Romans i. 15.

HO would have thought that the Wednesday Evening Preacher at Jewin Crescent, with all his old English habits and prejudices, was about to take a journey to "Rome?"

Indeed, you need not be alarmed: he really is not. Nor is there any necessity for it; for Rome has come to him. And while I find the fact staring me in the face all around, that we have Rome in England, with all her filthy abominations, I have no need to go even away from the city of London, to "preach the gospel to them that are in Rome." And I feel the importance of the position in which I stand—I think, somewhat like Paul, when from Corinth he addressed this language to believers at Rome. Rome was a scene of Pagan idolatry, but not half so filthy even in that as she is now in Popish idolatry. Notwithstanding all her wickedness and all her abominations, there were then in Rome (I doubt it much now) some that could be addressed as "beloved of God, and called to be saints."

If I am asked what Popery is, I sum it up thus, without going into detail. It is just simply setting God at defiance, and leaving man to set up a system of his own, and then expecting God will bow down to it. That is Rome. Rome in England—Romish religion, whether under the Popish or Protestant name, is old nature disguised and deceived. We are surrounded, in the days in which we

live, with a three-fold description of disguise and deception, under the name of Christianity; the first is in priests, the second is in traditions, and the third is in witchcraft. "What! in England?" say you. Yes.

The first is in priests. And whoever assumes that name, of whatever order, whether Jewish, Protestant, Popish, or Pagan—whoever assumes the name and character of priest, rejects Christ, and must be Antichrist; for the New Testament knows of no priest but the Lord Jesus Christ; He is the only priest, and that "after the order of Melchisedec." All other human priesthoods carry men back to Judaism. If there are to be priests on earth of a human kind, we have no need of Christ now; and the one rejects the other. This is deception. And, oh! how solemn the thought, that we should have thousands, even in England, of our poor fellow-mortals, so infatuated, so stupified, so much beneath the brute creation, with regard to intellect, so thoroughly hood-winked, so entirely priest-ridden, as to imagine that human beings, like themselves, have power to curse them or to bless them—have power to save them or to damn them—have power to do all for them in time and in eternity. And yet in this long-favoured land, there are thousands whose whole dependence is upon a being that they call "priest" (I dare not give him that name myself), and they think his absolution, his prayers, or his blessings are of such value, that reason is stifled, conscience subdued, and the poor victim of deception laid prostrate before a merciless human being, who usurps the authority of God Himself. This is England! But I will tell you that the assumption of the name and office of a priest is an entire rejection of Christ, and stamps that man as an infidel, be he who he may.

The second deception which old nature wears is in traditions. And hence we are to be told of Fathers, and of Councils, and of traditions, and of oral principles handed down from man to man, true or false—and most of them in direct opposition to the Word of God; so that it amounts emphatically to what our Lord says to the Pharisees of old—"Ye make the commandment of God of none effect by your tradition." The precious Book of God is to be rejected and this horrid deception nursed and fostered, so that the dear land of our nativity has now got Rome imported into it, and all the priestly domination, and all the traditions (which are generally lies) palmed upon us as the Gospel of Christ.

And the third feature of deception I call Witchcraft. And verily it is nothing less: for if there is a legerdmain, a kind of infernal mysticism by which a little water, if ministered by certain proud hands, is to become regeneration—is not this witchcraft?—so to transform, alter, or change the properties of a little drop of water; to delude

multitudes with the idea that it can regenerate them. Really it is marvellous to me, that persons of *common intellect*, persons who are at all above the brute creation, can be so befooled. We are at this moment dwelling in the midst of Rome, and Roman filth and wickedness and lies.

Remember, that "the Lord is provoked to jealousy," when the opposition to sin and heresy ceases to be maintained. I wish my hearers particularly to observe this, because not a few of the children of God love that very easy, fleshly retirement, which says, "Well, we trust in Christ, and we live upon Christ, and enjoy spiritual things ourselves, and we will not meddle with other matters." Have you never read that solemn curse, "Curse ye Meroz; curse ye bitterly the inhabitants thereof?" Not because they had done any mischief, but because they were *neutrals*; not because they had committed any particular act of sin, or open act of opposition, but because they refused to war against the Lord's enemies: "because they came not to the help of the Lord against the mighty." And I believe, from my very soul, that one of the main and principal provocations of the present day, which "provoke the Lord to jealousy" among real Christians, is their *deadly apathy* relative to the interests of Zion, their *wretched coldness*. "Oh? it is no concern of mine, it is no business of mine; I am not a public character. I hope it is not so. I think our minister is mistaken. I hope he is too much alarmed; it will not happen in my time"—and all that ridiculous nonsense. I will tell you, my hearers, in the name of the eternal God, you will rue it by and bye. Having "provoked the Lord to jealousy" by your apathy to Popery, infidelity, and heresy of every kind, wrath will come upon your head; for our precious Lord has said, "He that is not *with Me*, is *against Me*." Oh! provoke not the Lord to jealousy.

Extract from a Sermon by the late Joseph Irons, of Grove Chapel, Camberwell, London, preached Nov. 16th. 1843.

May, 1884.

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"BITTER; SWEET."—JER. xv. 16, 17.

"A Lord I had,  
And have, of Whom some grounds, which may improve,  
I hold for two lives; and both lives in me."

GEO. HERBERT.



THE bitterness with which one of these lives is often held, so simply and so forcibly set forth by that dear man of God, the Vicar of Bemeston, has been lately tasted by a suffering brother in Christ, whose mortal remains we placed in the Brighton burial-ground this week.



Afflicted for many years with that direful complaint, epilepsy, his sojourn in the flesh was a continual struggle against its death. Satan, seeing the spark of Divine life—of the new creature in Christ Jesus—shining within, was permitted to rush in hellish fury upon the other life, and assault the poor man, as he did his Lord and Master, with vehement calls to self-destruction, “Cast thyself down!” That wicked one was a liar from the beginning, and always precedes his assaults on such afflicted sons and daughters of Christ with the terrible “If thou be—a child—a beloved one:” and the poor soul, convulsed at the satanic blow, staggers, recoils and trembles. The enemy follows up the attack with “There is no God! You have followed cunningly-devised fables!”

“Oh, how wretched the thought,” writes Mr. Huntington, “that such principles of Atheism should grow and flourish in the minds of men, that never yet struck one root in the minds of devils! and that men should propagate such a nursery for Satan in a land of hope, and under the sunshine of mercy, that never could be found in the regions of the damned. But why do I wonder at this? The reason is plain: the devil sends them all here, because he cannot make them grow in hell.”

I am induced to give publicity to the case of one who was known to many members of Christ's mystical body, because his case is a representative one of some of the Lord's suffering saints elsewhere.

Mental disease steals on, the body fails in strength, and the whole body becomes a wreck, and like a shattered barque on the turbulent waves of a furious ocean, he is tossed in Satan's sieve, to the dismay and grief of his dearest friends. Speech in such instances is often scarcely intelligible, as in my friend's case; but ever and anon, Jehovah the Spirit, who first proclaimed, “Let there be light,” in the soul of that redeemed one, burst forth anew in the regenerated heart, and caused his lips to speak—“I am my Beloved's, and His desire is towards me.” His speech at such happy visits was no longer thick, nor his words disconnected, but with a heart overflowing with gratitude, and cheeks moistened with tears of joy and of praise, he would relate in a clear voice the tokens of Christ's love to him through the varied scenes of his past life in the flesh. Often have I and others sat by him to hear and wonder at his happy tale of God's sweet visitations to his soul, and how his faithful Lord had led him, and preserved him from the many assaults of the enemy to suicidal acts in past years.

Will not such facts be a consolation to some of the Lord's harassed children? William Huntington dreaded the thought of being ill and delirious, lest he should be left to speak evil of those things he loved and had so enjoyed between Christ and his own

soul. But illness and delirium overtook him, and he relates how God the Holy Ghost was pleased to unfold the wonders of the mystical covenant between Father, Son and Spirit, to his ravished soul, though the poor body was as good as dead all through that happy vision. I have many such instances before my memory, and can assure any tempted brother or sister that God is faithful, and will not forsake the work of His Own hands, but that He will perfect that good thing which His invincible power and grace have begun and continued down to the Jordan of death.

Brighton, March, 1884.

GEO. CORFE, M.D.

[We are sorry to have been compelled to defer the insertion of the above till now.—THE EDITOR.]

“HE IS NOT HERE, FOR HE IS RISEN, AS HE SAID.”

*Matt. xxviii, 6.*

Hail, glorious, happy morn !  
On which my Saviour rose,  
Victorious over death,  
And all infernal foes.  
Lord, rise on me—Thy grace display,  
On this great resurrection day !  
The grave, with all its bars,  
Could not my Lord detain ;  
In majesty He rose,  
With captives in His train,  
Lord, on this resurrection day,  
Thy rising power in me display !  
Jesus exalted reigns  
Where angels bow around ;  
His foes beneath His feet,

March, 1844.

His head with glory crowned.  
Lord, on this resurrection day,  
Victorious strength in me display !  
Almighty, risen Lord,  
From Whom all comfort springs,  
Come visit me this day,  
With healing in Thy wings.  
Lord, on this resurrection day,  
Thy matchless love in me display !  
Hail, gracious, loving God !  
My soul exulting sings,  
And owns Thee Lord of lords—  
Almighty King of kings.  
Lord, bear from earth my soul away  
On this great resurrection day.

R. J. S.

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

Nov., 1840.

My dear Sister in Jesus,—You have been and are much upon my mind and in my heart ; and also this passage : “ If two of you shall agree on earth touching anything you shall ask, it shall be done unto you of My Father which is in heaven.” I believe this to be our sweet privilege, as the Lord gives us faith ; and my soul seems to long to agree and unite with yours to “ desire mercies of the God of heaven” in your approaching trial ; that you may have bodily deliverance and restoration, and special soul blessing therein. If your heart is with my heart in this matter, the Lord be praised ; and I leave it with you whether we shall supplicate together or separately, and at what times more especially. If you feel no

freedom of spirit in this thing, or think I am wrong, tell me so with your usual candour. The acquiescence or refusal shall be received in the same affection, if the Lord will.

You can either drop me a line, or think and pray over the matter till we meet. I do think the members of Christ live too much estranged, and meet too little at the mercy-seat. The Lord draw us nearer, bring us close to Himself, and to each other in Him, and He shall have the praise. May He sanction and seal the breathings of His Own Spirit, and crush all that proceeds from my flesh into its deserved nothingness; blotting out the guilt thereof with the blood of Immanuel, which doth "purge the conscience from dead works." If you receive this, it will come with much trembling, though I must confess I am pressed in spirit to send it; and do not know whether I have not brought a cloud upon my soul by drawing back and withholding.

Let this matter rest in our own bosoms, except my dear mother and your dear husband, if you wish.

I remain, in the loving bonds of the Gospel,

Yours affectionately, for Jesus' sake,

Mrs. J. Fothergill.

RUTH BRYAN.

#### LETTER BY THE LATE MR. E. VINALL.

Lewes, June 21st, 1869.

Y dear friend and brother in the Lord; may mercy, peace and truth be with thee and thy dear sisters; blessed family, one in Him, who filleth all in all.—I was glad to see your handwriting, and thank you for your kind letter, and glad to find as afflictions abound in you, so your consolations abound by Christ Jesus. I have been preaching about practical godliness, from these words, "Teach me to do Thy will." How unable are we to do that will unless taught and constrained, being generally contrary to flesh and blood. Instance the case of Noah, who by faith "being warned of God of things not seen as yet, moved with fear, prepared the ark, by which he condemned the world, and became heir of the righteousness which is by faith." Also Abraham, being called of God, he obeyed, went forth, not knowing whither he went; called to hearken to Sarah's voice in those things which were grievous to him, in expelling Hagar and bond-child, and further in taking Isaac to offer him in the mount God would shew him of. Yet he obeyed, and in so doing was taught to do his heavenly Father's will. Sometimes passively, as Ruth, "Be still, my daughter, until thou see how the matter will fall; for the man will not be in rest until he have accomplished the thing this day."

"Not every one that saith, Lord, Lord, shall enter the kingdom, but such as do the will of My Father which is in heaven." So that we are taught to do that will actively and passively, in enduring, and in suffering. Hence they that suffer with Him, will be glorified with Him, and by Him. "Father, I will that those whom Thou hast given Me be with Me where I am, to behold My glory," and to be "changed into the same image from glory to glory." In the providence of God I am going to preach at Regent-street, City Road, next sabbath and the three following. Could you get to London to hear on either occasion should be pleased to see you or your sisters. I am to preach on the following Monday evenings. I know not the mind of God concerning me, but am upon the watch-tower. No doubt you have heard of the death of Mrs. Grimsdale, senior. When I was last at Uxbridge they desired to be kindly remembered to you when I wrote. Hope your health is improving, and that your sisters are well, and in soul prosperity.

Mrs. Vinall unites with me in christian love to you and them; and may the blessing of the Lord abundantly bless you and them, that you may walk in the fear of God, and in the comforts of the Holy Ghost. So prays your brother in the kingdom and patience of Jesus Christ,

E. VINALL.

P.S.—Brother, pray for me, and write soon.

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#### LETTER BY THORPE SMITH.

27, South Gates, Leicester,  
May 7th, 1869.

**B**ELOVED in the Lord. Grace, mercy, peace, and truth be abundantly multiplied to thee, and thine: from Him that was, and is, and is to come; even Jesus, Who is King of kings, and Lord of lords, the Alpha and Omega of salvation's wondrous plan! I hope you had a pleasant journey home from Lakenheath, and had no cause to repent having come. My heart was rejoiced to see you and dear old Mr. W. The Lord led me to the text, when in the pulpit, and I was very comfortable in my own soul in declaring His truth that morning! O how good is our God, and how good and pleasant it is for brethren to dwell together in unity. What a bond is brotherly love! It can never be broken; death cannot dissolve it. This we have often proved; for we feel the same union of heart to those gone home as we did when on earth. This family secret is hidden from the natural man, as are all the sweet mysteries of the kingdom of heaven. Verily, the Lord is only with the righteous, and "He will shew them His

covenant." He has made this new covenant with Christ, His chosen, and with us in Him; and by virtue of this covenant relationship He (in His Own time and way) writes His laws upon our hearts, and puts them in our inward parts; for His saving teaching from first to last is heart-work: and who can get at man's heart to search it but God? "I, the Lord, search the heart, and try the reins of the children of men!" Under this searching, trying, and teaching out of His law, we are brought to the bar of God, and proved guilty before Him; our comeliness turns into corruption, and we retain no strength.

By the law (when applied) is the knowledge of sin. This reproving light makes manifest the hidden evils of sin, and these reproofs of wisdom are "the way of life," which ever was, and ever will be, "above to the wise, that they may depart from hell beneath!" We have not forgotten this wounding, which put a cry into our hearts for pardon of our sins, mercy and forgiveness. And we can bless our God, that He heard that cry of His Own Spirit in our quickened souls, and answered it, to the joy of our hearts. We are enabled to remember the wormwood and the gall, and also His delivering hand at the hill Mizar, the land of the Hermonites, and Jordan. Bethel visits are not to be forgotten; and as sure as we have been favoured with the earnest, we shall enter, in God's Own time, upon the inheritances, for it is most sure; reserved in heaven for us; and unto the possession of which we are kept by almighty power.

"Who shall divide us from His love,  
Or what shall tempt us to despair?"

When I look around upon the world of the ungodly, and upon the dead professors of a form of godliness, I am lost in astonishment at the rich, unmerited love and mercy which have made me to differ, and break out and sing:

"Sovereign grace o'er sin abounding,  
Ransom'd souls the tidings swell."

I still am kept pursuing, though often faint; and when my strength, power, wisdom, and might are all gone, none shut up or left, then He appears the strength of my heart, and the portion of my soul! He ever leads by a right way, though often dark, rough, intricate, and trying to flesh and blood! How can we lose our way with such a guide? His wisdom and power are infinite. His hand is not shortened, nor His ear heavy. He is mighty to save, yea, to the very uttermost. Dear old Mr. M., I expect, still lingers on this side Jordan; but the judge of all the earth will do right, and most assuredly there is a "time to be born, and a time to die;" but even this is our gain, for "all is ours," says Paul, "whether Cephas,

or Apollos, or the world, or life, or death, all is ours, and we are Christ's, and Christ is God's." Truly we may say, with Luther :

"See of how rich a lot, how blest,  
The true believer stands possest."

Tender my love to your dear partner, to brothers Walker, Smith, and Martin, and all friends, and believe me to be unfeignedly yours in the best of all bonds, covenant love,

Mr. R. Crabb.

THORPE SMITH.

### OBITUARY NOTICES.

*"But it shall come to pass that at evening time it shall be light."*—Zech. xiv. 7.

Dear Sir,—Why should the wonders God has wrought be left in silence and forgot? Now, dear Sir, I have two motives in writing to you. The first is to magnify the riches of free grace; the next is the encouragement of godly parents to pray for their children. First then I would say, O wonder of wonders! that ever the dear Lord looked upon such a filthy, guilty wretch as I feel myself to be, and implanted His fear in my heart now nearly 40 years ago. But I want to write now respecting my son, Joseph, whom the dear Lord took to Himself on the 7th of May last, with all the glory and honour of a mighty conqueror (through Him that loved him). And I may truly say that he has been a child of many prayers even from his birth to his grave; for even when a babe his mother and I often went to hear Mr. Crouch, at Pell Green, and carried him in our arms eleven miles out and eleven miles home (but sometimes we would leave him with our neighbour), till in the providence of God we removed to Eastbourne, where we were favoured to hear dear Mr. Tatham till his death; then afterwards yourself. But as he grew up in years sin grew up in him and with him, and he was determined to have his own way; but as I would rule my own house my yoke became grievous to him, and he accordingly left my roof, determined to have his fill with the world. And hundreds of times has it caused me to besiege a throne of grace, because, knowing the bitterness of sin, I felt keenly for him: then he would turn upon me and ridicule me and religion, and often say, There is no reality in religion; it is only a fancy, and one man has one fancy, and another man has another fancy, and that is all there is in religion. And so he went on till God laid His afflicting hand upon him eighteen months ago, with that dire disease consumption; and many hundreds of times have I besought the dear Lord on his behalf, and often I have thought it was of no use to pray. But I knew there was no other remedy for me, but that, and so the dear Lord kept me in the dark for many months, and kept me praying for him until about a month before he died. I was then having some very solemn conversation with him, upon his entering the dark valley of death, and then it seemed as though he could keep it no longer. He then and there gave me a sweet and most blessed account of a work of grace in his soul; how the Lord made him feel the guilt of sin, and how He had raised him to

a sweet hope in the mercy of God, by the powerful application of that precious hymn of Cennick's commencing—

“Jesus my all to heaven is gone;”

and he said that hymn was made so precious to him that he wished it to be sung over his grave when he was buried (which was accordingly done).

He often after that gave me some sweet accounts of the work of grace—(and what makes the work the more conspicuous is, he was so very ignorant of even the way and plan of salvation in the letter of it, that he used to say, as I have remarked, One religion was as well as another)—but God, Who searcheth the heart, showed him that “something must be known and felt.” He also put a cry for mercy into his heart, and granted him peace and pardon. O how it made my soul dance for joy when I first heard him relate it. All these things had been working in him ever since last November, and I knew nothing of it till about a month before he died. He always seemed afraid to say anything to me, until it seemed as if he could keep it in no longer; and as his end drew near, he seemed more bold for the Lord, and often expressed a wish to be gone—only his large family used to hang heavy on his mind at times, having to leave a wife and eight little children. But even that was made light with him at last, and he said he could leave them and everything else. Myself, his mother, and most of his sisters and a brother, were with him when he kissed his dear little children one by one, and bade them “Good bye.” He said he was going where there would be no sickness nor pain, nor any more death: but Death, he said, to him had now become his friend. I put some very solemn questions to him as he was dying, but he was well grounded on the Rock, and nothing could move him. I asked him how the dark valley appeared to him, as he was just entering into it, but his reply was, It was light, and not darkness. I asked him if Christ was precious to his soul? “O yes,” said he: and it was all light and joy with him, and he longed to be gone. “Oh,” said he, “had I have died before I should never have known what I do now. Oh had I have died a year ago, I must have gone where hope never comes; as I should not have seen the beautiful things I see now. Ah,” said he, “now is the time to die: I have not been ready before; but I am now both ready and willing, and am fast a-dying. O! this is the time to die! I could never have gone at a better time than now.” But his strength failed him. It appears to me that he wanted to tell me what a substance and a reality there was in religion, as he said, “Ah, there is no deception!” Then his breath was gone, and those were the last audible words he uttered. He was quite sensible till the last moment, and wanted to say more, but could not. Thus he passed away. He knows now whether there is any reality in religion. He used to say there was not, but God taught him a better lesson than that. I believe he will be for ever with the Lord. What a blessed answer to my prayers! Now a word to all godly parents,—I would say, dear parents, do pray for your children, and never cease to pray for them if they “think you mad or foes, or fools,” because they think they know best; yet never give up praying for them. Hear what Mr. Hart says:—

“One secret way is left you still,  
To do them good against their will;  
Here they can no obstruction give;  
You may do this without their leave.  
Fly to the Throne of Grace by prayer,  
And pour out all your wishes there;  
Effectual fervent prayer prevails  
When every other method fails.”

his, dear parents, I have done many hundreds of times, when everything  
oked all dark and black. But still I say, Pray on, and never give it up,  
it even-tide it *may* be light.” It has been so in two instances in my  
, and it may be so in yours.  
ion Road, Crowborough.

HENRY ROLF.

d, April 12th, 1884, at 337, West 16th Street, New York, Sarah Manners,  
f John Axford, aged 76 years. A member of the New York Beulah  
ular Baptist Church from the time of its commencement (1858), under  
storate of Mr. John Bennett (now in England), to the period of her

My wife was a native of Calne, Wilts, and came with me to America,  
g in New York on April 20, 1831, where we have resided to the present  
Some years ago she met with a bad fall; but in a measure recovered  
hat, though quite feeble. On August 23, 1883, she was taken suddenly  
nder the skilful treatment of a physician, and by the blessing of God,  
came better. By the goodness and mercy of our covenant-keeping God,  
answer to prayer, she was spared to us so long. I was with her almost  
and day. Often would she break out in the language of the hymn,—

“A few more days, or months, or years,  
In this dark desert to complain;  
A few more sighs, a few more tears,  
And I shall bid adieu to pain.”

again and again has she, in anticipation of the happy change, exclaimed,—

“Oh glorious hour! oh blest abode!  
I shall be near and like my God;  
And flesh and sin no more control  
The sacred pleasures of my soul.”

d-bye, in the former quotation, “A few more days,” &c., the years were  
f, and then the months; and shortly before the Lord took her, it was,  
w more sighs, and I shall bid adieu.” On Friday evening, April 11, the  
g before she departed, about the last words said to me were, “If the  
will only give me one more manifestation, I shall be glad to go to-night.”  
re spared through that night, and we got her down to the breakfast  
ext morning. After my asking a blessing, I observed she did not  
w. On my asking her why, she attempted to answer, but could not.  
n as we could, we took her to bed in an unconscious state, where she  
til 10.30 the same evening, and then fell asleep in Jesus.

“The waves of trouble o’er me roll,  
They penetrate my very soul;  
Lord, reconcile me to Thy will,  
And give me grace to trust Thee still.



My earthly joys are from me torn,  
A lov'd and dear one now I mourn;  
Lord, comfort me, if 'tis Thy will,  
And give me grace to trust Thee still.

Physician great, Thy skill profound,  
Alone can heal this bleeding wound;  
Lord, make me bow to Thy just will,  
And give me grace to trust Thee still,

"In Achor's gloomy vale,"—JOHN AXFORD, New York, April 25, 1884.

MR. JAMES ENMERTON, deacon at Providence Chapel, Regent-street, London, passed away on May 9th, aged 73.

Dear Brother,—I thought I would write you a few lines, to inform you of the death of our old friend Emmerton, which took place last Friday. He passed away quietly, much in his usual way, as we have seen him all through, expressed well in one of his favourite hymns,—

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

I saw him a few days before. You will be surprised to hear that our old friend, Chapman, has also passed away quite suddenly. He was, as one of the Deacons in Highbury New Park, taking a prominent part in a prayer meeting last Thursday. He stayed all night, as he did occasionally. At four in the morning of Friday he was taken with bad pains in his side, which continued throughout the day, but not so bad as to make him think he was dying; but on Friday evening they sent for a doctor, who said it was a failure of the heart's action, and about nine o'clock on Saturday morning with just a sigh he passed away almost imperceptibly, Mrs. Chapman only being with him. It is a pleasing thought that his last work was prayer, and that he seemed very much favoured; for he and the gentleman, a Mr. Dickens, had a hymn or so together after the others had gone. Love to all.—Yours very truly, W. D.

MR. JOHN PORTER, of Wharf-road, London, we are informed, also departed this life, after a short illness, on the 13th ult. He was a very gracious man, and we truly sympathise with his widow, to whom he had been married only about nine weeks. We have no time or space to say more this month.

**SOUL ENCOURAGEMENT.**—Poor sinner, art thou indeed weary of the services of thy old master the devil, sin, and the world? And have these desires put thy soul to the flight? Dost thou fly to Him that is a Saviour from the wrath to come, for life? If these be thy desires, and if they be unfeigned, fear not! Thou art one of those runaways, which God hath commanded our Lord to receive, and not to send thee back to the devil, thy master, again, but to give thee a place in His house, even the place which liketh thee best. Wherefore, if thy desires be firm, sound, and unfeigned, to become saved by Christ, and His servant, fear not; He will not turn thee over to thy old master again,—for He has said, "Him that cometh unto Me I will in no wise cast out."

EUNYAN.

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—The work annually increases, and in 1888 two new important branches have been included. £1000 are urgently needed to clear the Building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists and Infidels have worked in the town with unprecedented activity. Will friends help? Superintendent—Commander B. H. Key, Downham, Edward's-road, Southsea.

**MR. J. BACKETT**, of 27, Rectory Grove, Clapham, having had many years' experience as a Commercial Clerk, will be glad to Audit Books and Make out Balance-sheets, or Collect Debts and Rents, at the lowest possible remuneration. Guarantee 3 references given.

**THE PERFECT OFFERING OF THE HOLY PEOPLE**, a Sermon by Mr. B. V. Scott, preached in June last. May be had of the Author, 121, Kensington, Liverpool. Price 1d., 1½d. post free. 10d. per dozen, and 5/6 per 100.

**GEORGE CHURCHILL**.—Photographer to Her Majesty the Queen and most of the Imperial and Royal Families of Europe. Carte de Visites and Vignette portraits of Rev. A. J. BAXTER can be obtained. Address, 4, Cornfield Road, Eastbourne. S.B.—New Photographs Just Published of Mr. T. BRADBURY; Carte de Visite for 13 pence; Cabinet, 25 stamps; and Large Photos for framing, 7s. 6d. each.

## CHAPEL DIRECTORY FOR JULY D.V.

*N.B.—The \* placed before a day denotes a Prayer Meeting.*

**NINGHAM**—Parade Chapel  
**SETON** (Church Street)—  
*Providence*.....  
*West Street*.....  
**SEED**—Jireh Chapel.....  
**SEEWELL**—Grove Chapel.....  
**HESTER**—*Providence*.....  
**DRINGLY**—Little Dicker  
**THORNTON**—*Cavendish Pl.*  
*(late Nor' St.) Chapel*...  
**ASH DO**.....  
**NEWY**—Devonshire Road  
*Trinity Chapel*.....  
**LEHAM** (Baptist).....  
**WYFORD**—*Port Vale*.....  
**HESTER**—Salem, Free-  
*school Lane*.....  
**HEB**—*Jireh*.....  
**FISHAM**—College Park  
*Baptist*.....  
**SPPOOL** -1, Smollett St.  
*Warrington*.....  
**DOON**—(Clerkenwell)—  
*Woodbridge*.....  
*Regent Street, City*  
*road*.....  
*(Staining Lane)—*  
*Greatham Street.*  
*Gillespie Road,*  
*Highbury Vale.*  
**SEATE**—Mount Ephraim  
*Thames rd. Baptist Chapel*  
**WARRUPON-TRENT**—Jireh  
**WOOD**, Lower (Elm  
*Grove)*—*Bethel*.....  
**MEAN-RYE**—Nunhead  
*Free Baptist Chapel*.....  
**MATE** (Mead Vale)—*Jireh*...  
**MEORNE** (Dorset) *Providence*  
**AFLEWFIELD, DR.** Hayward's H  
**BRIDGE**—*Ebenezer*.....  
**LEWISTON**—*Magdalen*.....  
**LEWISTON**—*Bethel*.....  
**LEWISTON**—*Potton*.....  
*(Beds.)*.....

### CHAPELS WITH PASTORS.

**MR. WAKEFIELD**, Pastor. Lord's Days and \*Mondays & Wednesdays (E.)  
**MR. LAWSON**, Pastor. Lord's Days and \*Tuesday & Thursday Evenings.  
**MR. HARBOR**, Pastor. Lord's Days and Tuesdays (E.)  
**MR. C. PIERPOINT**, Pastor. 1st and 3rd Lord's Days in every month.  
**MR. T. BRADBURY**, Pastor. Lord's Days, and Tuesdays and \*Fridays (E.)  
**MR. W. WOODS**, Pastor. Lord's Days and Wednesday and \*Friday Evenings  
**MR. W. L. COX**. Lord's Days and Wednesdays (E.)  
**MR. A. J. BAXTER**, Pastor. Lord's Days and \*Tuesday and Thursday Evenings.  
**MR. T. MARTIN**. Mr. ANSCOMBE every 4th Lord's Day.  
**MR. J. VAUGHAN**, Pastor, Lord's Days and Tuesday and Friday\* Evenings  
**MR. J. NUNN**, Pastor. Lord's Days and \*Mondays (E.)  
**MR. BENSON**, Lord's Days and Fridays (E.)  
**MR. R. A. BARBER** on Lord's Days and Wednesday Evenings  
**MR. M. WELLAND**, Pastor. Lord's Days, and Tuesday and \*Friday Evenings  
**MR. W. HAZLETON**, Pastor. Lord's Days, and \*Monday and Thursday Evenings.  
**MR. B. V. SCOTT**. Lord's Days.  
**MR. G. DAVIS**, Pastor. Lord's Days and Tuesdays and \*Fridays (E.)  
**MR. W. SINDEN**, Pastor. Lord's Days, and \*Tuesday and Thursday Evenings  
**MR. J. HEATHER**, Pastor. Lord's Days and Wednesdays (E.)  
**MR. J. WHITTERIDGE**. Lord's Days.  
**MR. J. WISE**. Lord's Days and Thursday Evenings  
**MR. T. MULVEY**, Pastor. Lord's Days and Tuesdays (E.)  
**MR. SILVESTER** Lord's Days and Tuesday and \*Friday Evenings  
**MR. J. MEAD**, Pastor. Lord's days and Tuesday\* and Thursday Evenings  
**MR. CALVIN MARTIN**, Pastor. Lord's Days and Wednesdays (E.)  
**MR. J. PERROTT**. Lord's Days.  
**MR. KNIGHT**, Pastor  
**MR. ROW**, Pastor, each Lord's Day (except the 3rd and 4th in the month) each 4th, Mr. CHRIS. SHARP  
**MR. WINSLOW**, Pastor. Lord's Days.  
**MR. C. HUTCHINSON**, Pastor. Lord's Days.  
**MR. E. KNIGHT**, Pastor.  
**MR. J. ADCOCK**. Lord's Days

## CHAPELS WITH SUPPLIES.

All Notices should be sent to the *Printers, A. M. Robinson & Son, 38, Duke Street, Brighton, full 7 days (exclusive of Sunday) before the end of each month, and as much earlier as possible.* All Anniversary Notices must be paid for.

|                                                   |                                                                                                                                                                                       |
|---------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| BEDFORD—Zion .....                                | Services on Lord's Days                                                                                                                                                               |
| BEDWORTH—Esra .....                               | Mr. BURKETT. Services on Lord's Days                                                                                                                                                  |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM every<br>Lord's-day at 11 and 7.                                                                                              |
| BRIGHTON—Egremont Lodge...                        | 9th. Mr. LAWSON                                                                                                                                                                       |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 2nd. Mr. JENNER; 6th, Mr. CORNWELL; 9th, Mr. SILVERSTE; 16th,<br>Mr. DAVIS; 23rd, Mr. BRADBURY; 27th, Mr. STRINGER                                                                    |
| CHIDDINGFOLD—Providence .....                     | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                                                                                            |
| DORKING—Public Hall .....                         | 6th, Mr. DENSHAM; 13th, Mr. JENNER; 20th, Mr. MITCHELL; 2nd,<br>Anniversary (see Adv.); 27th, Mr. GORDEDIER                                                                           |
| FAVERSHAM—Assembly Rooms .....                    | 1st Lord's-day, Mr. MIDDLETON; 2nd do, Mr. ROWDON; 3rd do, Mr.<br>BRIDGLAND; 4th do., Mr. BROWN                                                                                       |
| GRANTHAM—Calvinist Chapel .....                   | 30th (E.), Mr. DAVIS                                                                                                                                                                  |
| HADLOW DOWN .....                                 | Mr. WHITTLE 4th Lord's Day                                                                                                                                                            |
| HASTINGS—The Tabernacle, Cambridge Road .....     | 3rd, Mr. WELLAND; 6th, Mr. JONES; 10th, Mr. NUNE; 13th, Mr. SHAW;<br>17th, Mr. SMITH; 20th, Mr. BOTTEN; 24th, Mr. MOCKFORD; 27th,<br>Mr. JONES (Wadhurst)                             |
| HORNSEY RISE—Aged Pilgrims' Asylum .....          | 1st, Mr. HALL; 4th, Anniversary; 6th, Mr. W. H. TAYLOR; 13th, Mr.<br>SINDEN; 15th, Mr. BUSH; 20th, Mr. BOULTON; 23rd, Mr. BOW; 26th,<br>Mr. BRADBURY; 27th, Mr. MASON; 29th, Mr. HAND |
| HORSHAM .....                                     | 13th and 27th, Mr. ANSCOMBE                                                                                                                                                           |
| ISFIELD .....                                     | 13th, Mr. C. PIERPOINT                                                                                                                                                                |
| LITTLEPORT .....                                  | Service on Lord's Days                                                                                                                                                                |
| LONDON—Bloomshury Chapel (Commercial Road) .....  | 3rd, Mr. GRIFFITHS; 6th, Mr. JENNER; 10th and 31st, Mr. PEPPER;<br>13th, Mr. MILLS; 17th, Mr. A. J. BAXTER; 20th, 24th and 27th, Mr.<br>WHEELER                                       |
| MAIDSTONE .....                                   | Every 4th Lord's Day, Mr. ROW                                                                                                                                                         |
| MANCHESTER .....                                  | Religious Institute, 100, Corporation Street.—Thursdays (E.)                                                                                                                          |
| NEWICK .....                                      | 2nd and 27th, Mr. C. PIERPOINT                                                                                                                                                        |
| PATWORTH—Ebenezer .....                           | 6th and 27th, Mr. WHITE; 13th, Mr. ALLEN; 20th, Mr. FOSTER                                                                                                                            |
| RAMSGATE—Albert Room, Albert St. West Cliff ..... | Lord's Days, Mr. ADAMS                                                                                                                                                                |
| RICHMOND—Bethlehem .....                          | 6th, Mr. PEPPER; 13th, Mr. GREW; 20th, Mr. JENNER; 27th, Mr.<br>HEAD                                                                                                                  |
| RINGMER, near Lewes .....                         | Service on Lord's Days                                                                                                                                                                |
| ROTHEFIELD .....                                  | Every 3rd Lord's Day, Mr. ROWE                                                                                                                                                        |
| SALISBURY—Old Gaoil Chapel .....                  | Lord's Days (10.30 and 6.30), Mr. C. BRIDER                                                                                                                                           |
| STOOD—Zoar .....                                  | Service on Lord's-days                                                                                                                                                                |
| WALWORTH—Surrey Tabernacle .....                  | Service on Lord's Days & Wednesdays (E.)                                                                                                                                              |
| WISHFORD—Barn .....                               | Lord's Day Afternoons (8), Mr. C. BRIDER                                                                                                                                              |
| WITLEY—Surrey Gardens .....                       | Lord's-day Mornings, Mr. WHITBOURN                                                                                                                                                    |

Mr. BAXTER will preach (D.V.) at Grove Chapel, Camberwell, on the 15th (E.), and also on Lord's Day, the 20th, and Tuesday Evening, 22nd; at Richmond (Bethlehem), on the 16th (E.); at Bloomshury Chapel, Commercial-road, on the 17th; and at Dorking (Public Hall), on the 23rd (E.)

On Thursday Evening, July 8rd, 1884, the Rev. J. BATTERSBY (Vicar of St. James's, Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

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## GOSPEL BOOK MISSION TO THE ARMY AND NAVY.—M.

CHARLES BRIDER will (D.V.) ADDRESS the following MEETINGS in JULY: Leicester, 4th; Oakham, 9th; Grantham, 10th; Clifton (Beds), 11th; Tunbridge Wells, 14th; Southborough, 15th; Tunbridge, 17th. Chairmen—Messrs. Haxlerigg, Rollinson, Marshall Newton, Penfold. Collections to aid the Work.

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AUGUST, 1884.

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

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**MAGAZINE SUBSCRIPTIONS.**—Received up to July 24th: Mr. T. Bradbury 12, with extras, Mr. S. Yeates 2.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to July 24th: Rev. P. H. Good, 2s. 6d. Mr. P. Caffin, £1. Mrs. P. Caffin, £1. "In the Name of the Lord Jesus," Col. iii. 17, 5s. Mr. W. Roworth, £1.

The next Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday Evening, August 11th, at 7 o'clock.

**LIST OF OFFICERS.**—Trustees, Mr. A. J. Baxter, Mr. A. Funnell, and Mr. Joseph Gorrings Hon. Treasurer, Mr. D. Gilbert. Hon. Secretary, Mr. James Worley.

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In consequence of absence from home in our preaching engagements last month, we are unable to notice the various publications sent.

**EZRA CHAPEL, BEDWORTH.** In addition to the sum already announced we have received during the past month "From love to the memory of dear Joseph Irons," £1. A Friend, per Mrs. G. Carpenter, 10s.

**GROVE CHAPEL ANNIVERSARY.** We are glad to hear that this was one of the best Anniversaries in a pecuniary sense that our brother Mr. Bradbury has had, and many were the spiritual testimonies.

**OBITUARY NOTICE.** We had no opportunity for announcing in the usual place, the death of Mrs. L. Cherry, of Bedford, which took place on Tuesday, July 15th, in her 72nd year, we therefore insert this brief notice as a mark of our sincere respect for the memory of the departed, who, without doubt, fell asleep in Jesus, and will be found among His jewels in that day when He makes them up, for she was truly one of those who "feared the Lord, and thought upon His name."

**NO LESS THAN THREE** or four preachers of free grace are at the present time laid aside, or nearly so, by overwork. This should call for the sympathy and consideration of their people, and act as a warning to other ministers.

[We have received the following and insert it, trusting that the Lord may make manifest His Own work in connection with the effort. **THE EDITOR.**]—"Free and Sovereign Grace Mission. Hon. Supt.: Mr. T. A. Taylor, 69, Norfolk Road, Dalston, London, N.E., July 15th, 1884. To the Editor of the *Gospel Advocate*. My dear Sir, I have great pleasure to inform you that we have engaged the Sunnyside Hall, High Cross, Tottenham, London, N., and that the gospel will be proclaimed by myself assisted by Ministers of truth, both Clergymen and Nonconformists. The Mission has been labouring here for the last three or four years in the open air. And by the grace of God stirred up the whole neighbourhood, which is a very large one. Many thousands of tracts, sermons, and magazines have been distributed. There has been no place near for some distance where the gospel is preached, and signs having followed our ministry in this part we verily believe that the Lord has sent us there to sound the trumpet. The Services are as follows: Sunday at 11.45 a.m. and 6.30 p.m., Wednesday evening 7.30. I shall take it a favour if you will kindly announce this in your magazine. I am, yours faithfully, THOS. APLIN TAYLOR."

**ROME ALWAYS THE SAME.**—Is she? Yes, if we could be induced to take her *ipse dixit* for it, and to shut our eyes and ears against the testimony of History and the Facts which, both in our own and other lands, are continually arising. This, through grace, we cannot do, and the consequence is, we behold "the Mystery of Iniquity" stamped with all the characteristics of "the strange woman," of whom it is written: "Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them," Prov. v. 6. As another proof of this we have received two newspapers from a correspondent at Toronto, which show up this assertion in a powerful light. In the first we have the lamb-like voice of the popish bishop of Toronto, in an address to Protestants, utterly disclaiming bitter enmity to them, and utterly denying that Rome has accounted it no sin to burn or torture heretics. Well may we marvel at the barefaced hypocrisy and lies in which this *holy man indulges* on these points. Of course Foxe's *Acts and Monuments*, and their record of martyrdom, are all a myth, and the papal striking of the medal to commemorate the glorious work of the slaughter of the Huguenots has no foundation in fact. And what does this infamous travesty of truth imply? Too plainly that Rome's champions regard the present

of men as so ignorant of and indifferent to facts pertaining to the great and hallowed principles of Protestantism, that they play with the great body of men as dolts, even as we see them at work in England. The bishop in this case had even the audacity to appeal to all or any of the works stamped with the authority of Rome as proving his assertions. But he 'reckoned without his host.' That renowned opponent of priestcraft, Pastor Chiniquy, saw the bishop's address in the Canadian newspaper, and without loss of time he published an exposure of his scandalously audacious mendacity. Quoting from all the authorised and *now* used works of popish authors, he gives, both in Latin and English, their testimony in contradiction of the bishop. On each point he convicts him of falsifying after the truly Jesuitical principle of 'the end justifying the means.' And thus Rome is exhibited to be *EVER-VARYING* in her tactics and practices while *THE SAME* in aim and object. Oh, when will our God command the scales to fall from the eyes of the nations? Belgium has again stooped to wear the yoke of priestly despotism. America is flooded with her abominations. And what of England and her colonies? We candidly admit that we were guided in our opinion of what is to be by present appearances,—by the Ritualistic appointments of our Premier; by the vast preponderance of popish clergy in the Establishment; by the apathetic carelessness and even approval of popery among a certain class of Dissenters; by the general declension from the doctrinal truths and experimental power of the Gospel,—we should say, Again the fires of Smithfield will be kindled, or at least again there will be State-persecution for conscience-sake. But there are wheels within wheels at work; and with our present view of what the Apocalypse sets forth, we cannot see such things indicated. And hence our hope is, that in answer to the cries and toils of His Own children our God will yet arise and plead His Own cause, and perform His pleasure on Babylonianism, in consuming it with the Spirit of His mouth, and destroying it with the brightness of Christ's coming.

**A FACT WORTH REMARKING.**—The "Irish Elements in the Roman Catholic Church."—An article on this subject is written by the Rev. James O'Connor. In it the writer refers to a recent statement made by Mgr. Capel, to the effect that, "if the Irish element were eliminated from the Roman Catholic Church in English-speaking countries, as America, England, Scotland, Australia, and Ireland, nine-tenths of its numerical strength in those countries would disappear." Mr. O'Connor proceeds to prove the truth of this statement by quoting the statistics furnished in the Roman Catholic Directories. These statistics indicate that in the United States there are:—"1 Cardinal, 15 Archbishops, 63 Bishops, 6,863 Priests, and a Roman Catholic population of 6,482,396," and "in Canada, 6 Archbishops, 29 Bishops, 2,123 Priests, and a Roman Catholic population of 2,227,391."—Mr. O'Connor analyses the figures and shows that, "with the exception of New Orleans and Canada, where there are many French Roman Catholics the Irish element largely predominates in the Roman Catholic Church in America." He then points to the case of Ireland itself, where there are, according to the Census of 1881, only 3,750,000 Roman Catholics and 1,500,000 in England; and he observes, "the Irish race is the last remaining hope of Rome. European nations have rejected Popery, and are welcoming the Bible that has made England, Germany, and America the leading forces in the world's progress." "Let us, then," urges Mr. O'Connor, "do what we can to convert the Irish in America, and the end of the baneful influence of the Roman Catholic Church in this world is not far distant."

**BRIGHTON SOVEREIGN GRACE GOSPEL MISSION.**—The NINTH ANNIVERSARY of this Society will be held, God willing, on **THURSDAY, SEPT. 4, 1884, at PROVIDENCE CHAPEL, Church Street, Brighton, when a SERMON will be preached by THOMAS BRADBURY (of Camberwell Grove Chapel). Tea will be provided at 5 o'clock—6d. each. In the EVENING a PUBLIC MEETING will take place, the Pastor of the Chapel (Mr. T. LAWSON) occupying the chair at 6.30, when the Annual Report and Financial Statement will be submitted, Committee and Officers elected for the coming year, and ADDRESSES delivered by the above and other Ministers and Friends.**

Further particulars next month.

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**M**MARTIN LUTHER on ISAIAH IX, 4 to 7 (not before published in English), to be had of W. WILMAN, 84, Bouverie Street, Fleet Street, London. Price 8d., or six for 1s.

**G**OSPEL BOOK MISSION TO THE ARMY AND NAVY.—MR. C. BRIDER, OLD GAOL CHAPEL, SALISBURY, Wilts, will be glad to receive donations from all lovers of free-grace in books and money, to help in the work of disseminating Gospel truths among our British soldiers and sailors.

**F**OLKESTONE FREE AND SOVEREIGN GRACE MISSION.—Rev. J. de Ford, President, Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer. Committee—Messrs. Meacher, Whitehouse, Forbes, and Back.—The Committee of the above Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by our Reformers, the Articles of the Church of England, and the Westminster Confession of Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound and truthful tracts, free of the prevailing Arminian, Ritualistic and Romish teaching of the degenerate days in which we live. It is a time when the creature is exalted above the Creator; when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all, but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Room, suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay, 11, the Leas, will thankfully receive and acknowledge any contributions in money, tracts, books, sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free and Sovereign Grace principles.

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## ESSAYS ON HARTS HYMNS.—LXV.

## HYMN 60.

*Election.*

**H**HE sovereign, discriminating choice of His people by “the Father of mercies and God of all comfort,” and the unalterable nature of the decrees of everlasting love, never can be truly admired or duly appreciated, save by those who are assured, or humbly hope, that they participate in these “riches of grace.” Is it reasonable to suppose that Ishmael could delight in Jehovah’s choice of ‘Isaac, or Esau in His preference for Jacob? Men who have no interest in the liberality of others, may and often do commend it, but they have no personal delight in it. They only who reap advantage from it can be expected to render grateful acknowledgment. This argument is not, however, entirely parallel with the case of the Lord’s election of His people. For the ungodly, at least in this present evil world (which is all in reality they care for), do largely benefit by the singular and immutable love which the Most High bears towards His Own. “For all things are for *their* sakes.” Sodom could not be destroyed while Lot remained in it, nor the old world until Noah was in the ark. Because He has a peculiar people, who have to share in all the outward dispensations of providence, “the Lord is good to all, and His tender mercies are over all His works,” Psalm cxlv. 9: and “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,” Matt. v. 45.

But the free and unmerited nature of eternal Election is the sore point with professors who oppose it, and the perplexing point with possessors who desire to know their portion in its bliss. Carnal reason, though holding with the proverb, ‘There’s no accounting for taste,’ is sensible that attractiveness in an object varies a thousand ways in its influence upon mankind, so that what irresistibly draws some, powerfully repels others. And yet carnal reason cannot but judge of the Lord, as if He must be influenced by what influences itself. See Samuel with Eliab, Jesse’s eldest son, before him. His countenance and the height of his stature captivated the prophet, and he says, “Surely the Lord’s anointed is before me.” But a voice of majesty negatives this, adding: “For the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart,” 1 Sam. xvi. 6, 7.

Worthiness of a *moral* character and active nature is what the world would expect in all whom God openly selects as His Own. A Foreknowledge of an obedient, free-will compliance with Gospel conditions and offers, is what Arminian professors insist on as the basis of eternal choice. And this, in a certain new translation of the Scriptures (which for some things, especially in respect of its tense-renderings, is very valuable) is what is aimed at by the substitution of the term "*choice ones*," for "*elect*" and "*chosen*"—for this word is open to the idea of creature-excellency leading to the Lord's preference for them. And when it is known that this translator has published a special attack on *Particular Redemption*, his design may not easily be misconceived.

And is the church of God in her individual members free from this misapprehension of the wholly unmerited nature of the love and choice of her covenant God? Indeed she is not. Her frames and feelings wage constant war with her faith, and amid the din of the conflict, sense is oftentimes so powerful as to cast a shade over the everlasting faithfulness of Him Who has elected her, as if after all the issues were full of the uncertainty of CHANCE. And this is what Mr. Hart deals with in the present hymn, and the opening verse shows the Lord's people as encircled by their adversaries:—

"Mighty enemies without;  
 Much mightier within;  
 Thoughts we cannot quell nor rout,  
 Blasphemously obscene;  
 Coldness, unbelief and pride,  
 Hell, and all its murderous train  
 Threaten death on every side,—  
 And have their thousands slain." *Ver. 1.*

What a terrible and scaring enumeration of foes! The world, led on by its god and his coadjutors, the rulers of its darkness, armed with its lusts and pleasures, its toils and cares, its heresies and enmities, constitutes the innumerable host "*WITHOUT*." But they are gathered together to besiege the "*little city with the few faithful men in it*." The power and might of these adversaries are great: and they have "*WITHIN*" the walls of that city those who are in the closest alliance with them; and who are therefore more to be feared by the few true-hearted men than all the outside array. "*The lusts that war in the members*" of every believer are felt

to be "**MUCH MIGHTIER**" in their influence than Satan and world combined: for, but for the **INWARD** yielding to what is **OUTWARDLY** presented to view, little or no harm would be accomplished.

And oh, what inexpressibly polluted and irrepressible "**THOUGHTS**"—and even those of a blasphemous nature—at times assail "**the pure in heart,**" the sanctified by the Holy Ghost. What freezing "**COLDNESS**" often paralyses all the powers of those in whom the fire of Divine love has been kindled. What **UNBELIEF** occasionally sways those to whom it has been given on the behalf of Christ to *believe* on Him. What "**PRIDE**" ever and anon influences the speech and conduct of those who have been taught that to sit at the feet of Christ, and to learn of Him Who is meek and lowly of heart, is the noblest position they can occupy. And these all under the conduct of

"Hell, and all its murderous train,"

whose boast is, after the manner of lofty Assyria's taunts and threats against Hezekiah, as to having wrecked and ruined greater and mightier nations and kingdoms than his, and subdued more potent monarchs than he—and whose boast could not be gainsaid, as Hezekiah pleaded in prayer. Isaiah xxxvii, and xxxviii. 18. So the overthrow of "**thousands**" by the powers of hell, is not unfrequently a cause of apprehension to heaven-born souls, when beset with corruption and special temptations, lest so it should fare with them. And what can they, and what are they to do? The language Mr. Hart (as one of the number) put into their lips is strikingly appropriate:—

"Thus pursued, and thus distrest,  
Ah! whither shall we fly?  
To obtain the promised rest,  
On what sure hand rely?  
Shall the Christian trust his heart?  
That, alas! of foes the worst,  
Always takes the tempter's part;  
Nay, often tempts him first." Ver. 2.

Like those in a closely-environed city, the Lord's sin-plagued and Satan-harassed people are often at their wit's end. So sorely are they straitened, and so deeply sensible of the treacherous nature of their own heart, in its insidious siding with the foe, and its bold and impious efforts to break loose from all those restraints which

the fear of the Lord imposes, that it is not seldom that they wonder what will be the issue of the strife. It seems to be but a question of time, as when famine in a beleaguered city succeeds to daily hostilities, and that yield they must. And yet a "PROMISED REST" is set before the believer. An end of toil, a termination of conflict. But this is lost sight of in present straits, and in the din of warring elements, although it is so sure; being guaranteed by Him Who cannot lie, and Whose prerogative it is to confer it. For as the children of Israel "hearkened not" unto the encouraging words of Moses "for anguish of spirit and for cruel bondage" (Exod. vi. 9), so is it usually under such circumstances with the Lord's fearing ones. Neither is there any fixedness or constancy at such a time, because they know not what may happen. This uncertainty, with the painful vacillations of feelings which it entails, is next distinctly sketched:

"If to-day we be sincere,  
And can both watch and pray.  
Watchfulness, perhaps, and prayer  
To-morrow may decay.  
If we 'now believe' aright,  
Faithfulness is God's alone:  
We are feeble, fickle, light,  
To changes ever prone." *Ver. 3.*

We have often noticed the strangely-varying feelings during the course of an hour. But even when through the space of a day the mind is kept stayed on the Lord, and the affections set on things above, and we retire to rest under a sweet sense of the Lord's goodness, "changes and war," like a sudden assault from the enemy against some weak place in the walls, will excite many gloomy doubts and fears. So also if it has been our privilege in a truly Gospel spirit to both watch and pray against besetting sins and hidden snares, we soon find our souls sinking into a stupid apathy, and stolid indifference, as if it little mattered whether the enemy prevailed or not.

In the words

"If we now believe aright,"

we are reminded of our Lord's words to His disciples on the occasion of their declaration of faith in His mission being from the Father: "Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own

and shall leave Me alone," John xvi. 30-32. Aye, let the Duty-faith professor proclaim on the house-tops the easy nature of faith, and his skill and power to bring the invincible grace at any moment into exercise, they, whose faith is "of the operation of God," know well the boast is a delusion. "I have prayed for thee, that thy faith fail not" (Luke xxii. 32), was an intimation to stumbling Peter from his unfailing Lord, that his faith was in the keeping of ANOTHER, Who is no less than Omnipotent. And it was that same apostle, who had proved the depths of the meaning of His Master's words, who told those who were in heaviness through manifold temptations, that their faith was preserved like the gold in the furnace, and that they were "kept by the power of God, through faith, unto salvation." 1 Pet. i. 5, 7. And thus did Peter, when converted, strengthen his brethren. Luke xxii. 32,

All taught by the Spirit must learn this lesson in the school of experience:

"Faithfulness is God's alone :  
We are feeble, fickle, light,  
To changes ever prone."

And the knowledge derived thence becomes sanctified to the soul's profit and the Divine glory. It led Paul to glory in his infirmities, that the power of Christ might rest upon him, and enabled him to say, "When I am weak, then am I strong." 2 Cor. xii. 9, 10.

Mr. Hart, with these facts in the eye of his understanding, thus concludes:

"But we build upon a base  
That nothing can remove,  
When we trust Electing Grace  
And Everlasting Love.  
Victory over all our foes  
Christ has purchased with His blood ;  
Perseverance He bestows  
On every child of God." Ver. 4.

Here we reach the goal. Here we arrive at the knowledge of the importance of judgmental belief in the doctrine of Election, and heartfelt assurance of interest in it. There may be many in whose hearts the germ of spiritual life exists, who are ignorantly in awe of the doctrine, and are afraid to entertain it in the

fulness of its assertion of the Lord's sovereignty. But there are none "established in the faith," and blest with the sweet enjoyment of the Father's love, who dare oppose it. Differences, of an absolute, or qualifying nature, there have been, and still are among good men on the subject of Reprobation, but Election must be admitted in its connection with the foreknowledge of Eternal love to be "the base" of "the Rock of Ages," in His relation to His redeemed. And when those tossed with tempest, and not comforted by anything within themselves; who feel how "feeble, fickle, light" they are in all their ways, can, in the power of the Spirit, lean their whole weight on the unvarying Faithfulness, Love and Election of their God, they find a spot where stability alone is found.

"Electing Grace and Everlasting Love" provided Christ in covenant as the Champion, Leader and Commander. And through Him Zion shall do valiantly, for He it is, shall tread down her enemies. By His sacred blood-shedding He has secured  
 "victory over all our foes."

In the Divine purpose and promises they are already "deceased," and "they shall not rise" again to life; for Jehovah Jesus has "visited and destroyed them, and made all their memory to perish." Isaiah xxvi. 14. And by the grace of His Spirit He bestows "on every child of God" "PERSEVERANCE" in the conflict, till it ends in triumph; "PERSEVERANCE" in the race, till the course is finished with joy. And as "this is the victory that overcometh the world—aye, and sin and Satan, too—even our faith," by deriving all its power from Christ's all-victorious sacrifice, this faith shall "ABIDE" with hope and love, until the warfare ends in the utter defeat and scattering of the beleaguering hosts, and the name of the city from that day shall be Jehovah-Shammah, "The Lord is there." Ezek. xlviii. 35. O for grace more powerfully and continuously to rest in the immutability of Him Who will never resign the choice He has made! But let it be distinctly observed that, as our poet introduces the victory obtained by the blood of Christ, in connection with the Electing Grace of the Father, it is to signify that, Election can only be experimentally known by the grace of Redemption, in the forgiveness of sins being sealed on the heart by the Holy Spirit.

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THE EDITOR.

## FRAGMENTS OF DIVINITY.

## CHRIST'S LAMBS AND THE MANNER OF THEIR FEEDING.

*(Concluded from page 203).*

You may try to persuade a babe that all is safe and well with him when he is in the dark ; but he will not believe you—his heaven-born soul must have some heavenly manna, or his religion, he is afraid, stands in form, not in power. Form, he knows, is not food ; and his language is,

“ O could I see once more the Saviour's face,  
Did he, as once, my troubled soul embrace—  
With heavenly kisses overcame my heart,  
And said, poor sinner, we shall never part ;  
Once more, if Christ should shine upon my path,  
I'll praise His mercy with my latest breath.”

I shall now treat of the lamb's feeding. “ They shall feed after their manner.”

They shall feed ; starved they never shall be, for the promise of the Lord is yea and amen : “ He shall feed his flock like a Shepherd.” Isaiah xl. 11. I have ever maintained that there is an absolute necessity for the Lord to compel His children to feed on the provision of His house, or they will never feed at all.

However large and free the promise may be, as held out in the word of the gospel, and most blessedly it is held out ; however amply the mind and will of God declared in His word are, there can be no feeding without faith to mix with the word, and that faith is not within the grasp of the creature, but from first to last is the gift, and by the sole operation of God. Free-will is a cheat, which even the babe in grace can detect from his own experience ; and nothing has any weight with him but God's absolute promise, brought home by the power of the Holy Ghost. The old proverb is, “ God will help those who help themselves ;” but even the lamb in the fold knows if God does not help, he cannot help himself. Against this doctrine, I am well aware, the carnally confident professor will rage and storm : for being himself a stranger to his own heart, and to the true nature and operation of true faith, he will contend, that a man may be happy if he will ; that the gospel being a warrant for his faith, he ought to take the word, and may if he please.

Various are the ways the Lord is pleased to take to feed His lambs, but more generally by the preached word, when the lambs are favoured to hear it. Many of the lambs seldom receive any particular visitations of love from the Lord, but under the preached word ; and on this ground are often complaining ; for so soon as they leave the place, they lose their comforts, and cavil that they are so



barren in the more retired paths of Zion—such as reading, meditation, and prayer. Now a word to such. You are favoured under the word, and find at times the word precious; is not this a great mercy? Can anything less than the power of God render His word effectual to the joy and comfort of a broken-hearted sinner? If, therefore, the gracious Lord has given you times of refreshing from His presence under His word, it is an unquestionable proof that He remembers you still—that He hath not “forgotten to be gracious,” but upholds you with His free Spirit. How many of the Lord’s people are there, who go to the house of God, and return, for months together, without a single “token for good,” who sit, perhaps, under the same ministry with yourself? You may, therefore, consider it no small mercy, that the Lord thus favours you above many. This is the “manner” of your feeding.

This is an age of “letter light,” when every discourse on the saint’s experience, conflicts, and trials, is set down by the daring, presumptuous professor, as legality, mental delusion, the working of nature, &c., &c. Such wild bulls mangle the “green pastures” of Zion, and throw into confusion, as far they can push their horns, all the lambs in the Saviour’s flock. They are contending for a dead faith, and a carnal confidence; never having been stripped by the law of their confidence in the flesh. I have known heaps of such gospel-letter praters go from one error to another, until they with a seared conscience, have joined the ranks of infidels, or given up all profession, and buried themselves in the world, and in the unrestrained practice of that fleshly lust, which they were always slaves to in secret. Let not the feeble lambs be terrified. Heresies and heretics must be, that they who are approved may be made manifest. But I would sooner be employed a day in feeding the lambs, than an hour in combatting such men. But to return.

Some of the lambs seldom get much under the preached word. Perhaps their fort is the Bible, which is the man of their counsel. Here they find unfolded the rich treasures of sovereign grace, by the sacred unction of the Holy Ghost: their minds are led out in sweet meditation, either for encouragement, or for holy triumph. This is, undoubtedly, a precious manner of feeding. The demonstration of the Spirit and of power, attending the perusal of His word, overthrows the strongholds of infidelity, and makes plain paths for their feet. Can they, dare they, doubt the truth of the scriptures? Impossible. But as trials, on some occasions, drive the sinner from the Bible, so, on other occasions, they drive a saint to a closer perusal of his Bible: and here he finds weapons for his warfare, cordials for his fainting spirit, and many sweet, encouraging promises to help him on his way. Let not the soul who is

favoured under the word, blame the disciple, whose place of feeding is mostly in private. "The lambs shall feed after their manner."

Again, some of the lambs gain most in spiritual conversation, when they are favoured with a companion, or companions, whose conversations are seasoned with salt. There are a few in this dreary age, who are kept alive in their souls, and but a few. Most of the children of God are swallowed up either with prosperity, or with worldly care, or with carnal prospects, and the love of ease; and to attempt a spiritual conversation with them, is like ploughing upon a rock—if they speak anything of God, it is of some "smiling providence," that is likely to contribute to the feeding of the flesh. I seldom find much conversation worth a rush, unless it be with those who are in the path of tribulation; and a spiritual conversation will oftentimes administer grace to the hearers, and prove like "apples of gold, in pictures of silver." When a babe in knowledge, I have often left my friend, refreshed and comforted, and mightily strengthened "in the inner man," to run the race set before me. Satan soon perceives this, and will try every scheme to hinder it. Spiritual conversation feeds the lambs; but Satan will often suggest, that all the party has been saying is false—and all they have been asserting too, is wrong—that they have tried to impose upon their friend, and spoken that, which they themselves are strangers to. On some occasions, he will try to puff them with pride, that now they stand high in the estimation of their friend! Thus by various stratagems, he (Satan) will either try to hinder their feeding, or spoil their stomachs, when they have fed. But "the lambs shall feed after their manner:" nor shall the counsel of devils prevail over God's workmanship to their final destruction.

Therefore, "lift up the hands that hang down, and confirm the feeble knees: lest that which is lame, be turned out of the way."

"Feeble lambs, with sorrow broken,  
Look to Jesus for a token,  
He's the Shepherd of the sheep;  
Into pastures green He'll lead you,  
By the streams of water feed you,  
And by night and day will keep."

*The Late* HENRY FOWLER.

GOD KNOWS we are but leaking vessels, and therefore He sets us under the streamings forth of His strength; and a leaking vessel under a cock gets what it loseth. Thus we have our leakage supplied continually. Every believer hath Christ the flowing Rock at his back, following him with strength as he goes, for every condition of trial.

GURNALL.

## TRUTH IN UNITY.

Jer. xxvi. 19.

Thus saith the Lord Jehovah,  
 "Thy Own dead men shall live ;  
 Into Thy most holy hands,  
 I quick'ning power give."

Thus saith the Son, "together  
 With Me shall they arise,  
 And in Me take possession :  
 Of mansions in the skies."

Whitby, May 4th.

The Spirit cries, "Awaken !  
 All ye who dwell in dust ;  
 Sing ! the resurrection's sure,  
 Of all the ransomed just."

Sing ! ye who are God's chosen,  
 The Son redeemed to bless ;  
 The Spirit calls for praises,  
 To Christ, your righteousness.

M. L. SYKES.

## PRESENT, PAST, AND FUTURE.

*"Nevertheless I am continually with Thee : Thou hast holden me by my right hand.*

*Thou shalt guide me with Thy counsel, and afterward receive me to glory."* Psalm lxxiii. 23, 24.



HIS Psalm reveals an experience to which the religious world is a stranger. Human nature seeks for a religion insuring happiness under all circumstances. God has no such religion for His people down here. "Through much tribulation" His kingdom must be entered, Acts xiv. 22.

The opening words reveal a covenant God in His goodness to a covenant people. His faith in me acknowledges His goodness in every act of creation, in every display of His providence, in every revelation of His grace. Why should He have given to me a creature existence? That He might magnify His Own grace in one so unworthy of His notice. His goodness holds my soul in life, my eyes from tears, and my feet from falling. He gives the good things of His providence to nourish and strengthen our bodies, and He withholds the same, when necessary, to preserve our souls in spiritual health.

He is good *to such as are of a clean heart*. Ah, say you, that cannot mean me ! But it does mean you ! Why ? Because if you had not a clean heart you would not mourn over the plague of a depraved one. Look at the 2nd verse. "*But as for me.*" I like those words—they place *me* in striking contrast with others. Not to puff me up ; but to humble me and glorify my God. Sometimes, I am favourably contrasted—that is all of grace. At other times I am unfavourably contrasted—that is all in righteousness. Consult Psalm xvii. 15,—lxix. 13. In the Psalm before us, Asaph, in a fretful and envious mood, contrasts himself with the prosperous reprobates around him. He says

*"But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked."*

This experience was not peculiar to Asaph. Thousands of God's children have had to endure the gnawings of the same painful tooth. With a single eye to the glory of God, and a fear of bringing reproach upon His cause, they struggle to maintain a character void of offence before men, yet, with all their efforts, the dread of dishonour haunts them at almost every step. All this time they see the wicked prospering, and boasting of their immunity from evil of every kind. Need we wonder at Asaph's fretfulness and envy? Not at all. Job was subject to the same kind of fit. See Job xxi. 7, 21. We discover the same weakness in Jeremiah, according to chapter xii. 1, 2: "Righteous art Thou, O Lord, when I plead with Thee: yet let me talk with Thee of Thy judgments: wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit: Thou art near in their mouths, and far from their reins."

Mysterious are the ways of God in providence and in grace. The hypocrite flourishes. The Israelite indeed fails. The prayerless appear to carry everything with a high hand, while the prayerful are crossed at almost every turn. Why is this? That the disciple indeed may find his all in his God.

Asaph continues his complaint: "For there are no bands in their death, but their strength is firm."

Some restrict this to natural death—to the separation of the soul to the body. I do not. The persons alluded to were dead in sin, and felt not the bands binding them to sin, death, and hell. But Asaph felt them, and, like Paul, could sigh, "O, wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24.)

After a further and fuller description of the wicked boasters of his day, he tells us how, where, and when, the mysteries of God's providence were opened up to him. See! "When I thought to know this, it was too painful to me; until I went into the sanctuary of God, then understood I their end."

Until we are brought *there*, all our efforts to know and understand God's "mysterious way" in providence will be vain. See Psalm lxxvii. 13: "Thy way, O God, is in the sanctuary." Where is the sanctuary? The poor deluded papist will point to his mass-house, the churchman may refer you to his parish church; but the Spirit-taught among all denominations will

direct you to higher regions than these. Listen! "A glorious high throne from the beginning is the place of our sanctuary" (Jer. xvii. 12). Here we have revealed to us, God in His righteousness, sovereignty, and eternity, as the Sanctuary of His people.

Turn to Ezekiel xi. 16: "Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

What is a sanctuary? A place of defence and devotion. Wherever God is with me I am secure. Wherever I feel myself with God my heart is moved with pure devotion. Alone with God is the delight of His living people. It is a precious privilege to sit at the feet of Jesus when no prying eye is interfering with the enjoyment of divine communications. There is true enjoyment, to which the world is a stranger, in the revelation of God's judgment upon the wicked. But this fills the heart with reverential awe and godly fear. Look at this!

"Surely Thou didst set them in slippery places, Thou castedst them down to destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O LORD, when Thou awakest, Thou shalt despise their image."

Though their lot appeared great, grand, and glorious to them, Asaph could see nothing in it but death and damnation. Their foothold was precarious—their fall inevitable. The word "*image*" in the 20th verse, means, *appearance*, as opposed to *substance*, or, *reality*. In the sight of God, and in the spiritual judgment of His people, the present prosperity of reprobates is but a dream—a show—a sham (Psalm xxxix. 6).

The rise and ruin of the wicked grieved and chafed the spirit of Asaph, yet in it all he could read his own sin and folly. This we see in the 22nd verse: "So foolish was I, and ignorant: I was as a beast before Thee."

So foolish am I in myself, that nothing short of Christ, the Wisdom of God, can teach and direct me. With all that God teaches me out of His blessed Book, I feel my ignorance increasing. But Asaph confessed himself a beast. Some think this too humbling for poor, proud human nature. Can it be so bad? Worse! There is something devilish as well as brutish in it. Yet to be a brute with God, one of His beasts, is blessed indeed. Is the Lord a shepherd? I delight to know that I am one of His sheep (Isaiah xl. 11, John x. 14). Who would not be one of the calves of the stall mentioned in Malachi iv. 2? To me

there is something very precious in the account of the Syrophenician woman. See Matt. xv. 21, 28. When the Master said to her, "It is not meet to take the children's bread, and to cast it to dogs," she immediately replied, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." This was equal to saying, "Lord, I am willing to be a dog, if I know I am Thine." It is a blessed privilege to eat of the crumbs from mercy's table.

Though foolish, ignorant, and brutish Asaph could say, "Nevertheless." That is a sweet and oft-repeated word in the language of Canaan. Consult at your leisure Neh. ix. 31, Psalm cvi. 8 and 44.

The "*nevertheless*" before us magnifies the sovereign grace of our God. Though Asaph's conduct had been so irrational and his complaints unreasonable, yet he was not expelled from the house of so kind and loving a Master. Marvellous, matchless favour! Here we are brought to consider this precious portion in the light of the

PRESENT—"I am continually with thee."

PAST—"Thou hast holden me by my right hand."

FUTURE—"Thou shalt guide me with Thy counsel, and afterward receive me to glory."

PRESENT—"I am continually with Thee." There is something inexpressibly sweet and encouraging in the living experience of this covenant truth! Though we have sinned against our God we are continually with Him. Though we have repeatedly wandered from Him we are still with Him. Though in our feelings we are never long at one stay, we are always with Him. This is according to His purpose and predestination, and appears in His exceeding great and precious promises.

Look at His promise to outcast, wandering Jacob in Gen. xxviii. 15. "And, behold, *I am with thee*, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of." Jacob oftentimes found that a stout, unbending staff to lean upon. It never failed him, though he frequently failed to lean upon it. So do I.

Surely you have noticed the Lord's remarkable promise to Jeremiah recorded in the last verse of his first chapter, "And they shall fight against thee; but they shall not prevail against thee: for *I am with thee*, saith the LORD, to deliver thee." I have often pictured to myself the faith of Jeremiah in this promise when he was sinking in the mire of his dungeon. See

Jer. xxxviii. 6; Lam. iii. 53, 55. His faith was tried, but failed not.

You know the blessed Saviour's promise to His church, "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. xviii. 20). Paul frequently proved the truth of this promise. See Acts xviii. 9, 10; xxiii. 11; xxvii. 23, 25. Especially at the time last quoted when destruction seemed to be his lot and that of his companions in travel. Let us read it: "For there stood by me this night the Angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, Sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Marvellous faith! He Who gave the promise wrought the faith.

Now turn to 2 Tim. iv. 16, 18: "At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. *Notwithstanding the Lord stood with me*, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the lion."

Mark well Paul's assurance!

"And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen."

I should like to live thus always.

PAST—"Thou hast holden me by my right hand." Oh, what a mercy to know and feel that we are in the hand of a covenant-keeping God. Upheld thus, not all the sins, sufferings, and sorrows we experience and deplore can ever bear us down. In His own eternal purpose He held us safe ere time had a being. Now, in time, I love to experience its gracious fulfilment. It is one of my greatest delights to trace the hand of my God, scripturally, in all that concerns me. Before time, through time, until I am lost in the glories of eternity.

The Psalmist acknowledges this truth under all circumstances, painful or pleasant. Look at Psalm cxxxix. 1, 12. In heaven, in hell, in the uttermost parts of the sea; that is, in the deepest trials, he says, "Even there shall Thy hand lead me, and Thy right hand shall hold me." See how the child of God is held up marvellously and miraculously at every stage of his creature existence.

*In the womb!* "For Thou hast possessed my reins: Thou hast covered me in my mother's womb. I will praise Thee: for I am fearfully and wonderfully made: marvellous are Thy works:

and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being *unperfect*: and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalm cxxxix. 13, 16).

*On the breast!* "But Thou art He that took me out of the womb: Thou *keptest me in safety* when I was upon my mother's breast." (Psalm xxii. 9, margin).

*In infancy and youth!* "For Thou art my hope, O Lord GOD; Thou art my hope from my youth. By Thee have I been holden up from the womb: Thou art He that took me out of my mother's bowels: my praise shall be continually of Thee." (Psalm lxxi. 5, 6).

"When in the slippery paths of youth  
With heedless step I ran,  
Thine arm unseen conveyed me safe  
And brought me up to man."

*Through manhood!* Here, all along, I may well say, "Thou hast brought me hitherto." (2 Sam. vii. 18).

"Determined to save, He watch'd o'er my path,  
When, Satan's blind slave, I sported with death.  
And can He have taught me to trust in His name,  
And thus far have brought me to put me to shame?"

Not He!

*To old age!* "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not." (Psalm lxxi. 17, 18).

Look at Jehovah's promise to infirm old age—"And even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." (Isaiah xli. 4).

"E'en down to old age My people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in My bosom be borne."

Since my God holds me by my right hand, He holds me from doing anything in the way of salvation, succour, or support. He must do all for me. I can do nothing without Him.

*FUTURE—Thou shalt guide me with Thy counsel, and afterward receive me to glory."*

In the enjoyment of present mercies, and the review of past favours, the psalmist renounced all other guides but his God. He knew the meaning of the promise, "The LORD shall guide thee



continually." (Isaiah lviii. 11). He had heard the promise for himself, "I will guide thee with Mine eye." (Psalm xxxii. 8), and, with God-wrought faith to embrace the promise, he could say, "This God is our God for ever and ever: He will be our Guide even unto death." (Psalm xlviii. 14).

To be blessed with the counsel of an all-wise God in perplexity is a wonderful privilege. Gracious guidance is the pledge of future glory.

"And when I'm to die  
'Receive me' I'll cry,  
For Jesus hath loved me I cannot tell why;  
But this I do find—  
We two are so join'd,  
He'll not be in glory and leave me behind."

Camberwell.

THOMAS BRADBURY.

### FAITH'S EXPLORINGS.

A LETTER BY THE LATE MR. J. FRANKS.

#### Part II.

How great is the love of our God in opening His heart unto us, and delighting to bless us. May this draw our souls out more and more toward Him in that new and living way—"through the rent vail of His flesh," which opens the kingdom to all believers. This is walking in the Spirit, following our Forerunner Who hath entered into the presence of God for us. Just look at that precious passage in the lxxxv. Psalm, 9th verse: "Surely His salvation is nigh them that fear Him, that glory may dwell in our land." Now turn to Rom. x. 4th to 13th verses, then 1st epistle Peter, 1st chapter, and when you come to 13th verse may you be enabled, in the power of the Spirit, to follow the exhortation, and observe the 21st ver. Pause! it is holy ground, wherein our souls walk before our God in believing in God: "Who raised Him up from the dead, and gave Him glory, that your faith and hope might be in God." Follow up this glorious revelation of the Holy Ghost by turning to the 17th of St. John's gospel, from the 20th verse to the end. Observe the 22nd verse, and I trust you will be led to see in a holy apprehension of the same in your heart, by faith in Christ Jesus our Lord, how glory dwells in the land. How our precious Jesus received all the glory of His mediatorial kingdom when He had finished transgression, and made an end of sin; rose a mighty conqueror over death, hell and the grave, entered into eternal glory, is better understood by faith than explained. This believed on in the heart, is salvation brought nigh, in the power of the word:

as the apostle saith, "The word of faith which we preach, that if a man believe Christ is risen from the dead, he shall be saved." Now see how glory dwells in the land, even in your heart ! The glory of God shines forth in the face of Jesus Christ, and you joy in God through our Lord Jesus Christ, by Whom you have now received the atonement. The glory of God is revealed in the finished work of Christ, as it is received by faith in the heart : for herein are we "accepted in the Beloved." As He is so are we in this present world, "receiving the end of your faith, even the salvation of our souls." I cannot help referring you to Ezekiel, 3rd chap., 5th and 6th verses. They are full to the point ; it is the very essence of vital godliness. Happy is that soul who walks in its Divine order in the witness of covenant love, having received, and therefore taken, the cup of salvation, by and in the instruction of the Holy Spirit, the COMFORTER, Who takes of the things of Christ, and reveals and testifies of the same in the virtue and efficacy in the conscience. He also draws forth His Own fruits in acts of believing, which ministers to us a right of entrance. He strengthens us by His might in the inner man by the revelation of His glorious righteousness, from faith to faith. Thus "old things pass away ; behold ! all things become new." This holy anointing destroys every yoke, and makes us free men in Christ : "For to him who worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." My dear friend, may you not be slack in this matter. Remember the promise : "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Only believe," is Jesus' language to our poor hearts. "The maid is not dead, but sleepeth ;" and when He puts all things out, and stretches forth His almighty arm of salvation, takes us by the hand, we arise, and shine ; for our light is come, and the glory of the Lord is risen upon us. I would say here, "Shine, Lord, and Thy servants shall be saved." I do earnestly pray the kingdom of heaven may be opened to you, that you may see the angels of God ascending and descending upon the Son of Man. Blessed life to live ! which I believe you do. May we never alter our course, but follow on with our eye fixed upon the Son of Man, wherein lieth our communion, and we realize that in Him dwelleth the fulness of the Godhead bodily. Thus our Jesus, in the glorious complexity of His person, is our salvation. Turn to the testimony of the Holy Ghost by Stephen : "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God." This the gospel preaches ; this the Spirit reveals ; this faith receives in holy communion and fellowship, held in the Spirit. Therefore, having received this testimony, we set to our seal God is

true, in having raised Him from the dead. Thus Christ is the resurrection and the life in our souls.

Blessed be our God, we are witnesses to this saving truth. "He is the same yesterday, to-day and for ever." "I am that I am," still stands good, and that is our salvation. Thanks be unto God for His unspeakable gift. And thus redemption is lived in. This is the fruit of being "joined to the Lord in one Spirit." I consider this is the *labour* of the gospel, to open the way of life to the newborn soul, that we may enter in through the gates into the city. "But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." I tell my dear people my desire is that they may be *living epistles*. It is knowledge gives understanding; for it is said, "Understanding is a well-spring of life to him who hath it." "The heart of the wise teacheth his mouth; and addeth learning to his lips." Therefore it is a mercy to seek this knowledge at the Priest's mouth, knowing He is the Messenger of the Lord unto us. May we be led more and more into this fellowship with our precious Jesus! Everything is opened *in* Him, *by* Him, and *through* Him. It is in "His light we see light." I find God's word opens to my soul the spiritual apprehension of Jesus as, my salvation. And as I am enabled to walk in Him, as the "Way, the Truth and the Life," so I am strengthened to put Him on, and walk on my way safely, trusting in the Lord Who hath promised we shall dwell in the land, and that verily we shall be fed. Faith in God casts out unbelief. I know this may be called very simple reasoning—but it is spiritual, and I desire to live after its manner. Believing makes everything plain; leads to worship of God in His name and fear; keeps us spiritually-minded; life and peace dwells in the heart—enemies are subdued, the kingdom is set first, righteousness and true holiness are sought after.

The image in which we are created, "after His likeness," is shewn forth with greater effect; yea, everything wears a pleasing aspect, and all these things comfort us in the midst of all the tribulation we find in the world. This brings us daily up out of it, "leaning upon the arm of our Beloved:" "He is precious to them that believe." Jesus dwelling in us, and we in Him, gives our soul that solid satisfaction that is not attainable by any other means. His personal presence keeps everything in holy abeyance unto Himself, and we are comforted in thus banqueting with our loving Lord! My dear friend, how a personal interest in the blessing enhances the preciousness. It verily produces "joy unspeakable and full of glory." I do love to be thus divinely exercised. Jesus all! and our poor hearts the recipients of this great fulness, which it "hath

pleased the Father should dwell in Him." Verily, it is "by grace we are saved, through faith," &c. It is a perfect salvation. And herein is our strength in this holy warfare, "fighting the fight of faith, and laying hold of eternal life." "Wherefore take unto you the whole armour of God," &c. Read the whole, and may the oil run freely, that you may be led into the blessing of these special privileges, as those things that "accompany salvation," wherein our God hath blessed us in the person of His Son. "He that spared not His Own Son, but freely gave Him up for us all, how shall He not with Him also, freely give us all things?" He will guide us by His counsel, and afterward receive us to glory! As we are the daily recipients of His great mercies our souls are confirmed, strengthened, established, settled in the truth as in Jesus, and that gives a freedom of spirit in believing. You watch your heart, and see whether it is not so. Paul saith, "God hath not given us the spirit of fear, but of love, and of power, and of a sound mind:" and that handles a matter wisely—according to the records of the covenant. I think you will understand, and I trust feel the enjoyment of walking "in the fellowship of the Spirit," I have endeavoured to offer a few thoughts upon. Now may the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you.

Yours, in the bonds of covenant love,

JOHN FRANKS.

### THE FATE OF EVOLUTION.

 HIS monstrous fable, set up in Atheistical pride in opposition to the glory of the Lord's creative power, as described by Moses in Gen. i. ii., is already beginning to fade away in the very minds of some of those who most warmly embraced it. As a proof of this, we give the following extract from a London Journal, in its review of a work written, as it would seem, by one of Mr. Darwin's disciples.

"Apparently Mr. Darwin's ideas have already been outrun, and *superseded* in the race after knowledge. They now possess, we presume, *only a sort of antiquarian interest*, like the *speculations of Empedocles*. Such are the fortunes of scientific literature." This statement is made in a paper which always appeared to favour Darwin's theory—at least never wrote against it. And this was the theory which was to make Moses a liar, and the Word of God a cunningly-devised fable. Surely thus will all "the oppositions of science, falsely so-called," fare in due season. Believers can afford to wait. Time and Divine Providence will, in due season, develop all that is false, and establish all that is true.

It was our lot some time ago to be travelling with a young Presbyterian student, who thrust his conversation upon us; and after having started a few subjects of a scriptural nature, and perceiving we were engaged in the ministry, put this question as a poser: "But you surely would not attempt to reconcile the Bible and Science?" We answered, we certainly would. Being called upon for an explanation of our apparently untenable position, we remarked that science meant knowledge, according to its Latin derivation, and that knowledge was ascertained fact, not imaginary speculation. Therefore whatever was demonstrated beyond a doubt to be a fact, by no division of opinion among those who had tested it, we were prepared to harmonize with the testimony of Holy Writ. But inasmuch as a great deal that bore the honoured name of science, was but the vapoury emanations of theorizing Infidels, we decline to be ruled by their conclusions, until it could be proved that even among themselves, as well as others equal in ability and research to them, no discordant views prevail: but that such was not the case. This answer silenced, if it did not convince our questioner.

O the blessedness of a faith which "stands not in the wisdom of men, but in the power of God!"—which abides by the authority of His Word, and views the glory of the Son, by Whom the Father made the worlds (Heb. i. 3), in all that exists, and trusts in Him for everlasting life.

THE EDITOR.

## THE REFORMATION AND ITS TEACHINGS.

COPY OF A LETTER TO A NEPHEW IN CANADA.

My dear Nephew,—

 HAVE been reading "Merle D'Aubigne's History of the Reformation" again, just to refresh my memory of certain facts connected with that great work. I feel more confirmed that the Reformation was really the work of the Spirit of God, and that the men who took the most prominent part in that work were moved to action by the force or energy of the indwelling Spirit of God. Not that I would affirm all that they said and did to be of the Spirit. That would be to place them on a level with the inspired prophets and apostles, but that the leading truths, wherewith they opposed the abominations of the Papacy, being drawn from the inspired word of God, and, as it were, burnt experimentally into their own souls, they could do no other than preach and publish them. It is quite clear that they could not foresee, at the beginning, the bitter enmity of the human heart, in its unsanctified state, against those truths which they preached, and which had been made such a great blessing to their own souls.

Having themselves "tasted that the Lord is gracious," and their "faith working by love," it wrought in them the desire to make their fellow man acquainted with those blessed truths which had produced such a comfortable peace in their own souls. Hence, Luther's great trumpet note, "The just shall live by faith," brought forth two opposite effects: the opening of the prison and loosing from the bondage of papal superstition, to those who received the word in faith; and the bitter enmity and hostility of those whose worldly interests were paramount, and were effected by this doctrine: so that they were even so mad against the Reformers they were willing to become murderers, and put Luther to death if they could, rather than suffer this doctrine of "justification by faith in Christ" to live. Thus verifying the scripture which saith that the same gospel which "is a savour of life unto life, in them that are saved: is, a savour of death unto death, in them that believe not." 2 Cor. ii. 16.

Now this doctrine of "justification by faith" is opposed to all creature notions of doing something to recommend themselves to the merciful God. And neither Papal superstition, nor Anglican ritualism, nor indeed any other *ism*, which makes creature doings in any way meritorious, can stand in the presence of this doctrine of justification by faith in Christ, as the sinner's Surety, Substitute, and Redeemer. Christ was the only efficacious offering which could make the atonement and take away sin. This doctrine, if rightly understood, implies some other doctrines: as, for instance, man's utter helplessness if left to himself; and also, the necessity of the interposition of someone to give a foundation for faith to build upon. That mankind by nature, through the fall of Adam, are in a state of hopeless helplessness, with respect to spiritual and eternal life, there is abundant testimony in the scriptures, as well as daily experience, to prove. But this doctrine of the fall of man, and the utter impossibility of self-recovery, is neither understood nor believed in by the majority of the human race; even among those who have the scriptures in their hands, and make a profession of religion. For, if the doctrine of the fall of man be fully understood, then it must be clear to those who do understand it, that God was under no obligation of any kind whatever to provide mankind with the hope of a better life than this earth affords, and that therefore, if they had been left to their own resources, they must all have suffered the penalty of their sin. But soon after Adam fell, God, in passing sentence on the serpent who had wrought the mischief, showed that He had a secret purpose when He said of the Seed of the woman, "It shall bruise thy head, and thou shalt bruise His heel." This gave Adam and Eve hope

that their wrong should be avenged. What further instruction in matters of worship God gave them we have no written account; but we may easily infer that sacrifices were instituted, because it is said that God clothed them with coats of skins. And we read afterward, an account of Abel offering of the firstlings of his flock.

The evil of the human heart hath showed itself in various ways ever since Cain slew his brother Abel. Some manifest their evil propensities in the more gross forms of evil, and some in proudly asserting their self-righteousness. But whichever way it manifests itself, mankind in general give undeniable proof that "out of their heart proceed evil thoughts, envy, murder," &c. Take, for instance, the Pharisees in the time of our Saviour Jesus Christ. They esteemed themselves so holy that a common person might not come near them. They said, "Stand by thyself; come not near to me, for I am holier than thou." But when Jesus reproved them for their hypocrisy, they retorted: "Say we not well, that thou art a Samaritan, and hast a devil?" This enmity developed into murder. Thus, when Jesus raised Lazarus from the dead, the Pharisees were so enraged that they gathered together in council, and said: "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation. And one of them, named Caiaphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death." John xi. 47-53. Thus in the blindness of their hearts they did not understand the prophecy spoken by Caiaphas, as the doctrine of the substitution of Jesus Christ in the place of the children of God among all nations, but turned it into a policy of expediency to get rid of Him. How they could reconcile their self-asserted holiness with their murderous policy of expediency, it is difficult to imagine.

And yet, has there not at all times been a professing people who have adopted this policy of expediency, and resorted to fire and sword to put out of the way good men, guilty of nothing more than preaching "the truth as it is in Jesus?" Are there not now professors of religion, yea, ministers of religion, who as plainly say of Jesus as if they uttered the very words in the parable, "We will not have this man to reign over us? What mean the Unitarians by sneering at Jesus, counting Him but a mere man and liable to err, even as

one of themselves, while they have constructed a god, according to their own imaginations, a great father to all the human race, all goodness, all love; who they say will never be so hard as to punish man everlastingly for the little errors of conduct he may be guilty of in this life. A god without a particle of justice in him; wholly destitute of sovereign right to make laws for his creatures and command obedience. A god to whom they can confidently commend the departed soul of the infidel, simply on the ground that he has been a successful man in business, patriotic, and in a good measure humanitarian in his sentiments towards his fellow man; but who has ignored the existence of the God of the Bible all his life: as if God needed their little bit of wisdom and commendation, in order to discern the true character of the man, and was under some obligation to them, and must deal favourably with one whom they can thus commend to His goodness.

*(To be continued.)*

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“ THERE REMAINETH THEREFORE A REST TO THE  
PEOPLE OF GOD.”

*Hebrews iv. 9.*

Away, beyond the starry sky,  
There lies a land of rest,  
Where choicest pleasures never cloy,  
Where weary souls are blest.  
No gloomy shadows there are seen,  
No setting suns they know:  
There fields are clothed in glorious  
sheen,  
There peaceful rivers flow.  
No gath'ring clouds or darkness there,  
No seas of sorrow roll;  
No pains a feeble body tear,  
No tempters vex the soul.

No sin to blight those heavenly joys,  
No curse the soul shall rend,  
No death to call forth tears and sighs,  
Or sever friend from friend.  
Clothed in white robes the righteous  
shine,  
Unfading crowns they wear,  
And filled with rapture all divine,  
Immanuel's glory share.  
Far o'er those bright celestial plains  
These ransom'd spirits rove,  
And chant, in sweet, angelic strains,  
The praise of God they love.

O could my spirit rise and dwell  
Among that holy throng,  
My notes of praise should theirs excel,  
And Christ be all my song!

*Birmingham, April, 1884.*

R. J. S.

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THE expressions gradually swell from rich mercy to great love, till they rise to the exceeding riches of His grace. He will spare no cost—no mercy, to procure all sorts of blessings for us. The Lord deals so bountifully with us, that the little spring of grace in our conversion goes on to eternity, the more the banks widen, till it grows into a great sea.

DR. THOMAS GOODWIN.



## DIVINE LOVE.

The love of God is inexpressible—"God so loved the world," &c. John iii. 16. But these words of Jesus express more than the Church of Christ will ever speak, and the little word "so" will ever remain in all its fulness unalterable, and Jesus, the "gift" of the Father, and "eternal life" to believers, is inseparable, and "without variableness or shadow of turning." And as we know and believe these truths, so we shall understand by precious faith the blessedness of the same, and our living, standing, and abiding in Christ, in all the fulness of eternal life and salvation, we being joined to the Lord and one Spirit. These are the truths which refresh and strengthen our hearts as we pass on through the valley of Baca, with afflictions many, and manifold temptations, yet secured in and by love, and preserved from all evil. And the immutability of the love is clearly declared (John xiii. 1), and we are ever *to* Him and *for* Him the dearly beloved of His soul; His love, dove, fair one, and undefiled.

Beloved, all is well: all is sure and certain; however "heart and flesh faileth, God is the strength of our heart, and our portion for ever." Zion's bulwarks stand the same through all our changing scenes. Whatever the two mountains of brass imply, they remain the same in import, relative to the Church of God, to whom Jehovah saith, "I will be unto her a wall of fire round about, and the glory in the midst of her." Therefore, let man rage, and Satan roar; "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." And "I have loved thee with an everlasting love." How consoling to the heart it is to know and believe these truths, in all our wanderings, and passing through the various vicissitudes of this moving world. And it is a cordial to a fainting soul to remember all the way the Lord our God hath led us, and we thank our God and take courage. I add another stanza from Quarles.

"O groundless deep! O love beyond degree,  
The Offended dies to set the offender free:"

Peace be with you. Yours to serve in love and gospel freedom,  
A. TRIGGS.

[The above formed the concluding part of the Letter by Mr. Triggs, which appeared in our June number, and was left out by mistake.]

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A TRUE FRIEND divides the cares and doubles the joys of his brother. Christ does more; for He takes the cares of His people entirely on Himself, and not only doubles their joys but makes all His joys their own.

DR. GIFFORD.

## THE PATH TO LIBERTY.

A LETTER BY MR. FALKNER.

No. 8.

Margate, 1817.

Dear Friend,—

T is a matter of great grief to my mind to hear that you are so uncomfortable: for I am certain that every state, without the presence of Christ, is truly distressing to a quickened soul; but it gives me great satisfaction to find, that all those various changes the good Lord has been pleased to exercise you with, are so many evidences of your eternal interest in Christ Jesus.

The wicked do not desire spiritual light, life, nor love, neither do they approach the throne of grace to confess their sins, their deadness, darkness, enmity and rebellion. But it is by the gracious Spirit's teaching that we are made acquainted with what is in our hearts, and are brought more and more to admire and enjoy the mercy of God in Christ Jesus.

The Lord's people, in all ages, have been brought through great tribulations, and we find that they constantly had recourse to the scriptures and to the throne of grace, and the Lord was pleased to hear, and answer, and deliver them. And I doubt not that you will experience the same unspeakable mercies; for the Lord hears the sighs and groans of the prisoner, as well as the prayer of faith. Please to read Psalm cvii. through, with other memorable accounts of the faithful, left on record in the Word of God, and pursue the course as they did; for the Lord's promise is: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." And you may rest assured that He will be as good as His word. I have found Him so to the present period. And blessed be the Lord for delivering me from looking to and leaning on men, even the best, and for taking me into His Own school twenty-two years ago. And the first lesson that the Divine Spirit taught me, and which I believe He teaches all His people, was to know the fallen, wretched, and ruined state and condition we are in by nature, and by practice. After a deep conviction of these facts, the Lord leads us on to have a clear conception of the everlasting covenant of grace, a covenant that is well ordered in all things and sure, and which contains all our salvation. The next mercy is, to be made acquainted with the blessings of this covenant, which Christ, by His Spirit, hath manifested to the church from the commencement of time, and in which all the worthies were brought and taught to trust, and are eternally saved, as you may read in the eleventh chapter of Hebrews. The next

chapter gives us an account that Jesus was the Author, the Object, and the Finisher of their faith; and what He was to them, He is and will be to us. The proclamations, invitations, and promises are made to the hungry, the thirsty, the weak, the weary, and to the heavy-laden. Such are encouraged to come, and "him that cometh to Me (says Christ), I will in no wise cast out." And it is also written for the encouragement of such: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool:" for "the blood of Jesus Christ cleanseth from all sin."

May the Lord the Spirit, Whose office it is to glorify Jesus, and to be the Comforter of the disconsolate, give you to see that you are complete in Christ Jesus, Who is the Head of His members, and by Whose Spirit you are quickened to seek for a fresh manifestation of Christ. And now, being under the drawing of Divine love, you will not be held at any half-way house, nor will you be satisfied till you are brought to build on Christ alone, that foundation against which the gates of hell shall never prevail; and in the glorious light of the Sun of Righteousness, you will be enabled to see what kind of character it was that met you on the road from Jerusalem to Jericho, who hath wounded, robbed, and left you in the sad state you now are in; and you will find none of the wise men after the flesh, Priest or Levite, but what rejoice to see you in that state; but when the good Samaritan is pleased to look upon you with a look of love, they will consider which way they may wound you again. The only stability of the soul is to know and depend upon Christ and Him crucified; then you will not be led away by any pretender. May the Lord the Spirit enable you to see how complete you are in Christ, and how "He was made sin (i.e., a sin offering) for us, Who knew no sin, that we might be made the righteousness of God in Him;" and, in consequence of which, the Lord has blotted out, as a thick cloud, our transgressions (Isa. liv. 22); so that "when our sins are sought for, they shall not be found" (Jer. l. 20); for the debt book is crossed by the precious blood of Christ. He has given a receipt in full of all demands. Well then may we exclaim with the prophet, and say, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." Micah vii. 18.

Many days, weeks, months, and years did I groan under a body of sin and the forebodings of eternal wrath, and I do verily believe, that if I had been left to the mongrel ministry of the days, I should have continued so to this time. But blessed be the Lord

for leading me to see that all salvation is in Christ alone, and I am determined to look to no other quarter for evidences; for while I enjoy the love of God in my heart, and the witnessing power of His Spirit in my soul, I shall experience as good a testimony of my interest in Christ Jesus, as all the prattlers and wranglers in England. May the Lord the Spirit enable you to set Christ at all times before the eye of your faith, and assist you to see that He is All and in all to you. Then will all your goodness vanish as the morning dew before the rising sun. And may Christ, the Sun of Righteousness, be with you at all times, then you will enjoy a feast of fat things and wine well-refined; as also the sweet invitations, the preciousness of the promises, and the good-will of Him Who dwelt in the bush. And you will also know what it is to live by faith on Christ, and receive out of His fulness grace upon grace, which will be in you as a fountain of living water springing up into everlasting life. This will drown the power of unbelief, banish your fears, and confirm your hopes. Then you will go on your way rejoicing in Jesus, adopting the language of the prophet: "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song," &c. That all these may be your portion is the sincere prayer of,

Yours in Christ Jesus,

N. F.

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### OBITUARY NOTICES.

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THE LATE MR. JOHN CHARLES PORTER.

39, Sewardston Road East, Victoria Park.

June 30th, 1884.

Dear Sir,—As I see there is a notice of my loved husband's death in the *Gospel Advocate*, I feel it right to send you an account of his last few days. On the 8th of June he seemed quite as usual in health. After breakfast he read and engaged in prayer, thanking God for the day of rest and the privileges of His house, and entreating a blessing on the labours of His servant, Mr. Sinden, whose ministry he highly esteemed, and whom he loved for his work's sake.

I left him to complete my dress, hoping to have a little talk by the way. I heard him singing; and in less than ten minutes he came into the room, saying, "I am in such pain, unless it leaves off I cannot go out." Sickness coming on, I quite thought it a bilious attack. About 6 o'clock, there seeming no relief, I sent for the doctor. He assured me he saw no cause for alarm, no inflammation being apparent. He thought it was bile, and gave medicine to relieve him. But the night of suffering I shall never forget, though a murmur never escaped his lips. About half-past five in the morning I sent again. The doctor then thought there were symptoms of internal mischief

going on, and gave medicine which quieted him a little. At eleven a.m. I was more anxious, and at two p.m. he said he should like to consult with another medical man. It was arranged for Dr. Mackenzie to meet him in the evening. About six his brother-in-law, a medical man, to whom I also sent, saw him. Also our family doctor (who has retired), hearing of his illness, came as a friend. But all were obliged to confess that they could not discern the cause of the irritation and inflammation; and while hoping it would develop itself, he rapidly sank. He was very calm, and quite sensible to the last—when there was relief from drowsiness, caused at first by medicine and at last by weakness. But as perfect quietness was enjoined by the physician, I feared to say much to him. On the Sunday evening a friend came in after chapel, with whom he had walked in communion. Though in such pain, he asked him to engage in prayer, which he did, I believe, to his comfort. On the Monday our dear pastor came and spoke a few words, and engaged in prayer. After he was gone, he told me how much he enjoyed it; thought it so suitable. On Wednesday morning, while leaning over him, these words came with great power: "His way is in the sea, and His path in the mighty waters." On quoting it to him, he said, "And His footsteps are not known." Early on Friday morning he would get out of bed, and knelt in prayer. I knelt beside, but could not distinctly hear what he said, but felt he commended something into God's hands. After that he was quiet, seeming constantly in prayer or communion, by the frequent uplifting of his hands. In the course of the morning, as I had felt sweet savour and help from hymn 74, page 98 of dear Hart, I read it to him, to see if he took any notice; by the continual raising of his hand, particularly at the 1st, 3rd and 5th verses, I felt he enjoyed it. Speaking of it just before he fell asleep, to one in the room who was dear to him, my niece said: "Do you think he was not asleep?" I turned and asked him if he remembered it, quoting the first line, when he immediately repeated the second. Little did I think how very near the end was. About 6 p.m. an attack of sickness came on in which all power seemed gone. At ten minutes to seven he breathed his last, without the least struggle. I have felt too grief-stricken and bewildered to furnish our dear pastor with these remarks, so send them to you to do with as you feel inclined.

I have truly lost a loving husband—and his children a praying father. We passed with him short weeks of great happiness, and I trust sweet communion;—both of us desiring God in covenant love to be first and chief. Often in the last two or three weeks had he spoken with longing of the blessedness of close communion; and many times have I in prayer, while thanking God for His gift, told Him, as the Searcher of hearts, that I trusted He had my heart. Surely He has put it to a solemn test. Now may He show me what He would have me to do, and give strength to do it. Many and loving letters of sympathy have I received, for which I feel very thankful, and pray it may be returned into their own bosom by a gracious God. Many testify of the value of His friendship, and the comfort of his visits. Asking an interest in your prayers, and wishing you every blessing,

Yours in the bonds of the Gospel,

GEORGINA PORTER.

MISS ELEANOR ANN LARKIN, Ceylon Place, Eastbourne, also departed this life on Thursday, July 3rd. She had been a subject of strong religious impressions from her childhood, which evidently arose from the work of the Spirit on her heart. A deep conviction of the vanity of all worldly things thus appeared to possess her feelings; although she was favoured with singular talent for drawing and painting, and dearly loved the beauties of creation in all their forms.

Her mother being a gracious woman, and eventually a member of Mr. Poock's, at Ipswich, and ultimately at Cavendish-place Chapel, Eastbourne, she was brought into an acquaintance with the sound doctrines of grace, and embraced them with the firm conviction of their truth. And although naturally reserved and retiring, she ever manifested her regard for those whom she believed to be the Lord's people. She suffered much from affliction, having in early life been attacked severely with rheumatic fever, the effects of which would seem never to have been thoroughly overcome, but which left a weakness that was followed by other prostrating attacks, which produced great languor of body and depression of mind. And of this the enemy often availed himself, so that while she was deeply anxious for the Lord by His Spirit to break through all her clouds, she was permitted to suffer from much darkness and doubt, and for a long season. But there were intervals, and especially towards the end, when hope was caused to rise above the gloom, and her trust in the blood and righteousness of Christ alone was freely avowed.

Many were the visits we paid her, and often much nearness to the throne of mercy have we felt in prayer with her, nor did we ever have a doubt as to her interest in the election of the Father, and redemption by the Son, inasmuch as the teaching of the Spirit was to us plainly visible. But to her sisters her end came very unexpectedly, and the shock was great, though many friends traced the symptoms of dissolution long before. All the usual arrangements for the day had been made, when she suddenly complained of feeling very cold, and before any idea could be formed of the event, she looked upwards with a heavenly smile, and fell asleep in Jesus without a word,—“absent from the body, and present with the Lord,”—aged 41 years.

## Letters by the Household of Faith.

### LETTER FROM THE LATE THORPE SMITH.

Sewstern, March 13th, 1853.

To his dear friends, Edward and Mary, the chief of sinners sends greeting, wishing them the enjoyment of every covenant blessing.



BELOVED in God, are you still pressing forward towards the mark of the prize of our high calling? Or are you weary of well doing; faint when you are rebuked of our covenant God?—drawing back from Him, His ways, His word, and His worship? Or are you walking in darkness, having no light,

crying with one of old, "O that I knew where I might find Him!" or, "O that it were with me, as in months past, when the candle of the Lord shone upon me, and His dew lay on my branch?" Or are you with the spouse asking to be stayed with apples, being sick of love? O happy state, and happy souls, who are thus favoured. For my part my heart often sinks within me, being much discouraged on account of the way, although favoured much at times, especially on a sabbath: yet, at other times, I feel such a sinking of heart and depression of spirits as are indescribable. When I look back to by-gone days and to what I now am, and experience; and then forward (which I have no business to do) I cannot describe my feelings. Sometimes I think I shall weary all my friends, and live and die a vagabond. My exercises about the ministry oft are strong, yet I know not what to do. I dare not (as yet) open my mouth, yet cry, Oh, that he would appear for me, and show me what is in His mind and will concerning me, or that He would for ever remove such thoughts from me. I am oft ready to say, "Here am I, send me:" and as oft say, "O my Lord, they will not believe that Thou hast sent me."

I dread the thoughts of running, not being sent of Him, or of prophesying, not being commanded of Him. Then again, I fear lest I am one of those who hide their Lord's money in the earth, or bury their talent in a napkin. I dread being deceived either way! Sometimes these things seem almost to leave, and I think what a fool I am to entertain any thought about them. Thus I stagger to and fro, and am at my wit's end.

I heard dear David Doudney, at W. Stratton's, of Aylestone, about a month ago. He looked well, preached a faithful discourse and pointed out the error of God's Own people in this our day most truly. He has published one of my letters, and exposed me in last month's magazine. O how my heart yearns over that spot and that people!

The affliction of our dear pastor\* seems a sad blow, and alas, there is none to guide her among all the sons, whom she has brought up.

"O Zion, afflicted with wave upon wave,

Whom no man can comfort, whom no man can save."

I must nevertheless confess, I am among a few gracious souls who cleave close to me in this neighbourhood, and with whom I meet on a Sabbath; yet cannot think or see what the Lord sent me here for! Whether I shall be able to get a living by my business here or not, I cannot yet tell: or whether the Lord intends to send me on other business, I know not. I am in a great strait, and know not, what to do.

I shall be glad to hear from either of you at any time, and daily ply

\* The late Mr. Chamberlain.

the Throne of Grace on your behalf that the Lord may bless, guide and keep you. I am a sadly idle correspondent; but I assure you I do not forget you, and shall be very glad to see you. If any of the Wrights are with you, remember me to them, and to your children also. Remember me at the throne, as I do you daily. Taught of God to love one another, may we never be left to forget each other. "The Lord bless you and keep you. The Lord lift up the light of His countenance upon you, and give you peace," by all means and in all places; guide you into all truth; preserve you from settling upon yours lees: keep your souls alive in the famine, and ever give you an appetite for the bread of Heaven; preserve you from all evil, and every evil, and every error, especially from a form of godliness without the power, and a name to live while dead, is the prayer and desire of your unworthy brother and companion in tribulation,

THORPE SMITH.

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### GRACE AND SUBMISSION.

Sept. 15th, 1845.

My dear Sister,—

I dare say you thought it unkind not hearing from home for so long a time. I intended to write to you the day after we received your husband's letter, but I was taken very ill, not being able to write before. I have been confined to my bed for a fortnight; I was not able to lift myself. But the dear Lord has turned my captivity this last week, and I am able to walk a little. He has brought me up from the gates of death, and I desire to ascribe all the praise to Him, for He alone is worthy to receive it. His ways are oft in the deep waters, and His footsteps to the eye of carnal reason are not known. But those that are called to do business in deep waters see the works of the Lord there, and His mighty wonders in the deep. But such is the cursed depravity of my filthy nature, that what I would I cannot do. But I sincerely hope that my recovery may be sanctified. Oh, my dear sister, I've no doubt you feel, and I'm sure I do, that it is not very easy to say, "The Lord's will be done,"—come afflictions, losses, crosses, or what not; to feel submission to His sovereign will. It is the want of submission to His sovereignty that produces all the peevishness and rebellion we daily feel. We are too proud by nature to say, Do, Lord, as seemeth good in Thy sight. But He will bring us through paths which we have not known.

Your affectionate sister,

LOUISA HOLLANDS.

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## PURE GOLD FROM PURITAN AND OTHER MINES.

**GOD'S IMMUTABILITY AN ENCOURAGEMENT TO PRAYER.**—God hath willed every thing that may be for our good, if we perform the condition He hath required; and hath put it on record that we may know it and regulate our desires and supplications according to it. If we will not seek Him, His immutability cannot be a bar, but our own folly is the cause. \* \* \* If we ask according to His revealed will, the unchangeableness of His nature will assure us of the grant. And what presumption it would be in a creature dependent on His sovereign will to ask that which he knows He has declared His will against: since there is no good we can want, but He has promised to give, upon our sincere and ardent desire for it. God has decreed to give this or that to no man, but conditionally, and by the means of enquiring after Him, and asking for it: "Ask and you shall receive" (Ezek. xxxvi. 37; Matt. vii. 7); as much as to say, You shall not receive unless you ask. When the highest promises are made, God expects they should be put in suit. Our Saviour joins the promise and the petition together;—the promise to encourage the petition, and the petition to enjoy the promise. He doth not say, perhaps it shall be given; but it shall—that is, it certainly shall; your heavenly Father is unchangeably willing to give you these things. We must depend upon His immutability for the thing, and submit to His wisdom for the time. Prayer is an acknowledgment of our dependence upon God; which dependence could have no firm foundation without His unchangeableness. Prayer doth not desire any change in God; but is offered to God that He would confer those things which He hath immutably willed to communicate: but He willed them not without prayer as the means of bestowing them. The light of the sun is ordered for our comfort, for the discovery of visible things, for the ripening the fruits of the earth; but withal it is required that we use our faculty of seeing, that we employ our industry in sowing and planting, and expose our fruits to the view of the sun, that they may receive the influence of it. If a man shuts his eyes and complains that the sun is changed into darkness, it would be ridiculous—the sun is not changed, but we alter ourselves; nor is God changed in not giving us the blessings He hath promised, because He hath promised in the way of a due address to Him, and opening our souls to receive His influence; and to this, His immutability is the greatest encouragement.—*Charnocke*.

[The above extract, copied by a friend, requires careful analysis, in order to prevent legal misconstruction being attached to the use of the terms *condition* and *conditional*. THE EDITOR.]

ESDA MISSION, PORTSMOUTH, with which is incorporated the TSEA ISLAND TOWN MISSION. Established 1856.—The work annually in 1883 two new important branches have been included. £1000 are urgently needed for the Building expenses and to meet the wants of the General Fund. During the year the Romanists, Ritualists and Infidels have worked in the town with unremitting activity. Will friends help? Superintendent—Commander B. H. Key, Downham, Portsmouth Road, Southsea.

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PERFECT OFFERING OF THE HOLY PEOPLE, a Sermon by B. V. Scott, preached in June last. May be had of the Author, 121, Kensington, Price 1d., 1½d post free. 10d. per dozen, and 5/6 per 100.

E CHURCHILL.—Photographer to Her Majesty the Queen and the Imperial and Royal Families of Europe. Carte de Visites and Vignettes of the Rev. A. J. BAXTER can be obtained. Address, 4, Cornfield Road, Eastbourne. Photographs Just Published of Mr. T. BRADBURY; Carte de Visite for 13 pence, 25 stamps; and Large Photos for framing, 7s. 6d. each.

## CHAPEL DIRECTORY FOR AUGUST D.V.

*N.B.—The \* placed before a day denotes a Prayer Meeting.*

### CHAPELS WITH PASTORS.

|                                 |                                                                                        |
|---------------------------------|----------------------------------------------------------------------------------------|
| Parade Chapel (Church Street)—  | Mr. WAKEFIELD, Pastor. Lord's Days and *Mondays & Wednesdays (E.)                      |
| Providence.....                 | Mr. LAWSON, Pastor. Lord's Days and *Tuesday & Thursday Evenings.                      |
| East Street.....                | Mr. HARBOUR, Pastor. Lord's Days and Tuesdays (E.)                                     |
| 1 Chapel.....                   | Mr. C. PIERPOINT, Pastor. 1st and 3rd Lord's Days in every month.                      |
| Grove Chapel.....               | Mr. T. BRADBURY, Pastor. Lord's Days, and Tuesdays and *Fridays (E.)                   |
| Providence.....                 | Mr. W. WOODS, Pastor. Lord's Days and Wednesday and *Friday Evenings                   |
| Little Dicker.....              | Mr. W. L. COX. Lord's Days and Wednesdays (E.)                                         |
| Cavendish Pl. (St.) Chapel..... | Mr. A. J. BAXTER, Pastor. Lord's Days and *Tuesday and Thursday Evenings.              |
| Donshire Road Chapel.....       | Mr. T. MARTIN. Mr. ANSCOMBE every 4th Lord's Day.                                      |
| Prattist.....                   | Mr. J. VAUGHAN, Pastor, Lord's Days and Tuesday and Friday* Evenings                   |
| St. Vale.....                   | Mr. J. NUNN, Pastor. Lord's Days and *Mondays (E.)                                     |
| Stem, Free.....                 | Mr. BENSON, Lord's Days and Fridays (E.)                                               |
| .....                           | Mr. B. A. BARBER on Lord's Days and Wednesday Evenings                                 |
| .....                           | Mr. M. WELLAND, Pastor. Lord's Days, and Tuesday and *Friday Evenings                  |
| College Park.....               | Mr. W. HAZLETON, Pastor. Lord's Days, and *Monday and Thursday Evenings.               |
| Smollett St. ....               | Mr. B. V. SCOTT. Lord's Days.                                                          |
| Stokenwell—                     | Mr. G. DAVIS, Pastor. Lord's Days and Tuesdays and *Fridays (E.)                       |
| St. Bridge.....                 | Mr. W. SINDEN, Pastor. Lord's Days, and *Tuesday and Thursday Evenings 17th, Mr. BROWN |
| St. Street, City.....           | Mr. J. HEATHER, Pastor. Lord's Days and Wednesdays (E.)                                |
| St. Lane).....                  | Mr. J. WHITTERIDGE. Lord's Days.                                                       |
| St. Sham Street.....            | Mr. J. WISE. Lord's Days and Thursday Evenings                                         |
| St. Road,.....                  | Mr. T. MULVEY, Pastor. Lord's Days and Tuesdays (E.)                                   |
| St. hbury Vale.....             | Mr. SILVESTER Lord's Days and Tuesday and *Friday Evenings                             |
| St. Mount Ephraim.....          | Mr. J. MEAD, Pastor. Lord's days and Tuesday* and Thursday Evenings                    |
| St. Baptist Chapel.....         | Mr. CALVIN MARTIN, Pastor. Lord's Days and Wednesdays (E.)                             |
| St. Trent—Jireh.....            | Mr. J. PERBOTT. Lord's Days.                                                           |
| St. OWEN (Edm).....             | Mr. KNIGHT, Pastor                                                                     |
| St. Ethel.....                  | Mr. ROW, Pastor, each Lord's Day (except the 3rd and 4th in the month)                 |
| St. Nunhead.....                | each 4th, Mr. CHRIS. SHARP                                                             |
| St. 1st Chapel.....             | Mr. WINGLOW, Pastor. Lord's Days.                                                      |
| St. 1st Vale—Jireh.....         | Mr. C. HUTCHINSON, Pastor. Lord's Days.                                                |
| St. Street) Providence.....     | Mr. B. KNIGHT, Pastor.                                                                 |
| St. 2nd Hayward's Hill.....     | Mr. J. ADCOCK. Lord's Days                                                             |
| St. 3rd.....                    |                                                                                        |
| St. 4th (Potton).....           |                                                                                        |
| St. 5th.....                    |                                                                                        |

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|                                                   |                                                                  |
|---------------------------------------------------|------------------------------------------------------------------|
| BEDFORD—Zion .....                                | Services on Lord's Days                                          |
| BEDWORTH—Esra .....                               | Mr. BURKETT. Services on Lord's Days                             |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM ET       |
| BRIGHTON—Egremont Lodge..                         | Lord's-day at 11 and 7.                                          |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 18th, Mr. LAWSON                                                 |
| CHIDDINGFOLD—Providence ..                        | 3rd, Mr. CORNWELL; 6th, Mr. WILKINS; 10th, Mr. BROWN; 13         |
| DORKING—Public Hall .....                         | Mr. SILVESTER; 20th, Mr. DAVIS; 24th, Mr. STRINGER; 27th, I      |
| FAYERSHAM—Assembly Rooms .....                    | BRADBURY                                                         |
| HADLOW DOWN .....                                 | Lord's-days & Thursdays (E.) Mr. WHITEBOURN                      |
| HASTINGS—The Tabernacle, Cambridge Road .....     | 3rd, Mr. COPPARD; 10th, Mr. MILLER; 17th, Mr. MITCHENAL; 24      |
| HORNSLEY RISE—Aged Pilgrims' Asylum .....         | Mr. HOUSE; 31st, Mr. PEPPER                                      |
| HORSHAM .....                                     | 1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., I   |
| ISFIELD .....                                     | BRIDGLAND; 4th do., Mr. BROWN                                    |
| LITTLE LONDON .....                               | Mr. WHITTLE 4th Lord's Day                                       |
| LITTLEPORT .....                                  | 3rd, Mr. BOTTEN; 7th, Mr. WELLAND; 10th, Mr. SHARP; 14th, I      |
| LONDON—Bloomsbury Chapel (Commercial Road) ..     | NUNN; 21st, Mr. SMITH; 24th, Mr. NUNN; 28th, Mr. MOCKFORD        |
| MAIDSTONE .....                                   | 3rd, Mr. W. H. TAYLOR; 6th, Mr. REYNOLDS; 10th, Mr. SINDEN; 13   |
| MANCHESTER .....                                  | Mr. TAYLTON; 17th, Mr. BOULTON; 18th, Mr. DYE; 19th, I           |
| MIDHURST .....                                    | BEAZLEY; 24th, Mr. MARTIN; 28th, Mr. WILKINS                     |
| NEWICK .....                                      | 10th and 24th, Mr. ANSCOMBE                                      |
| PETWORTH—Ebenezer .....                           | 10th, Mr. C. PIERPOINT                                           |
| RAMSGATE—Albert Room, Albert St. West Cliff ..... | 31st, Mr. C. PIERPOINT                                           |
| RICHMOND—Bethlehem .....                          | Service on Lord's Days                                           |
| RINGMER, near Lewes .....                         | Lord's Days and Wednesdays [List not received.]                  |
| ROTHESFIELD .....                                 | Every 4th Lord's Day, Mr. ROW                                    |
| SALISBURY—Old Gaul Chapel..                       | Religious Institute, 100, Corporation Street.—Thursdays (E.)     |
| STROOD—Loar .....                                 | 17th, Mr. W. SINDEN                                              |
| WALWORTH—Surrey Tabernacle                        | 24th, Mr. C. PIERPOINT                                           |
| WISHPORD—Barn .....                               | 3rd and 17th, Mr. PEPPER; 10th and 31st, Mr. ALLEN; 20th (E.), M |
| WITLEY—Surrey Gardens .....                       | W. SINDEN                                                        |
|                                                   | Lord's Days, Mr. ADAMS                                           |
|                                                   | 3rd, Mr. PEPPER; 10th, Mr. GREW; 17th, Mr. JENNER; 24th, M       |
|                                                   | HEAD; 31st, Mr. W. H. TAYLOR                                     |
|                                                   | Service on Lord's Days                                           |
|                                                   | Every 3rd Lord's Day, Mr. ROW                                    |
|                                                   | Lord's Days (10.30 and 6.30), Mr. C. BRIDDER                     |
|                                                   | Service on Lord's-days                                           |
|                                                   | Service on Lord's Days & Wednesdays (E.)                         |
|                                                   | Lord's Day Afternoons (3), Mr. C. BRIDDER                        |
|                                                   | Lord's-day Mornings, Mr. WHITEBOURN                              |

On Thursday Evening, Aug. 7th, 1884, the Rev. J. BATTERSBY (Vicar of St. James Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to com-  
mence at 7 o'clock.

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**HENRY REEF**, Well-sinker, &c., (late of Birdseye Hall, Framfield), desires to sincerely thank all who have favoured him with their orders up to the present time, and to state that his address in future (all further notices) is **Station Road, Grove-wrought, and South Street, Mithurst, Sussex**. Barges put in for pumps, and wells cleaned as and lowered on reasonable terms. Distance no objection.

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**CORRESPONDENCE RECEIVED.**—T. Baker, L. Cherry, S. Moxon, R. A. Barber, C. Hutchinson, E. J. H. Churcher, Capt. Key, E. Knight, Lydia, Enquirer, J. T. Goodwin, T. Martin, E. P., T. Bradbury, M. L. Sykes, M. Hancock, J. Nunn, G. Porter, J. Johnstone, H. P. Hubbard, T. N. S., W. J. Parks, J. C. O., J. Whitteridge, H. Cunliffe, C. Hutchinson, A. J. H. Carr, W. Jackson.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to Aug. 25th: A Friend (S. G.), 10s. A Friend, St. George's East, £1 1s.

The next Monthly Meeting of the Committee will be held (D.V.) at Cavendish Place Chapel, Eastbourne, on Wednesday Evening, Sept. 3rd, at 7 o'clock.

**NOTICE TO OUR CORRESPONDENTS.**—As we expect to be from home from the 8th to the 26th inst., we must ask the indulgence of our friends who may seek replies from us, though all correspondence may be forwarded as usual, and will receive due attention. We would at the same time impress on our correspondents who wish for personal answers, the propriety of sending us stamped and directed envelopes; and in the case of ladies with whom we are not personally acquainted, that they should intimate whether they are married or single, as we are often at a loss whether to put Mrs. or Miss when replying.

**MR. ROBERT CRABB**, of the Fens, Littleport, departed this life on the 18th ult. We must reserve special notice of this exemplary christian till next month.

**ENQUIRER.**—We have in type an answer to your queries respecting the peculiar way in which service is conducted at the place of truth you attend, but it is compelled to remain over till next month through lack of space.

**THE ANNIHILATION OF THE WICKED.**—From the number of pamphlets reaching us from time to time, we cannot but conclude that this dangerous and speculative dogma,—which robs the law of half its terrors, and Christ of half His glory in what He endured to save His people from the wrath to come,—is widely spreading. And the sadly inconsistent way in which some ministers, who profess not to hold the doctrine, wink at it in those who do, and thus give countenance to their views, makes the matter doubly serious. We have now almost ready for the press a complete refutation of the vain theory, and only lack of time, and a desire to wait to see whether matters would change, has held back our hand; for we have no desire for controversy, unless there be an imperative need—be for it; but we shall not shrink from it when required. For we do not know of any more specious reasoning than that put forth by the ANNIHILATIONISTS, that it is Satan's lie, to inflate the pride of man, in affirming that the soul is naturally formed to exist for ever. Where ONE wicked man could be found proud of this, a HUNDRED might be discovered whose desire is, with reference to another world, that it may not prove true, but that physical death may terminate their existence.

**A GRATEFUL ACKNOWLEDGMENT.**—Wadhurst, August 15th, 1884.—Beloved Friends,—As the esteemed Editor kindly inserted a short note from me in the July Number of the "G.A.," and as that note has drawn forth many kind inquiries; and as others may wish to know the circumstances of the case, as well as those who have so kindly written, if space can be spared, I will, as briefly as I can, give the facts of the matter. I said, in my note of July, that the parting with my poor son at the asylum was the greatest trial of my life; so it was then. But a far heavier one awaited me about five weeks afterwards. I heard he was sent to the infirmary. I took the next train to Hayward's Heath, and was told, when I got there, that he could not live long. I asked to see him, and was allowed to do so. I went to the ward, and found only two patients there—one, an old man in bed, and the other the most abject picture of misery I ever saw. I looked at him for some seconds and said, "I wonder who that poor, wretched fellow can be!" I then looked around the ward to discover my own son; but as I could not see him, I again looked at the piteous object I had previously been gazing at, and, to my horror, I found it was my own poor sufferer. I thought I should have fallen upon the floor. I clasped him to my heart, and kissed him again and again, but he was totally oblivious to everything. I tried to converse with him, but to no effect. The only sentence he uttered was, "How sweet the name of Jesus sounds." The attendant said, "You have struck a secret chord somewhere; for I have not heard him say so much since he has been under my care." The distressing alteration visible in him in about 20 days I cannot describe. But I have the most unfavourable impressions. God alone knows what passes inside those buildungs. I at once wrote to the authorities to claim his removal home, and, having signed abroad, I removed him eight days afterwards. When I got him out and carried to my side in the fly, instead of feeling I had a very heavy burden, I felt as if God had bestowed upon me the richest of gifts. In less than a week he could again walk around the garden. How the matter will end the Lord alone can tell. He is void of reason, and very weak; but the Lord's hand is not shortened. I have stated the case as concisely as I can; but I have no doubt my friends will like to know what my exercises are under so terrible a trial. If so, I can say, "Patient in tribulation."

what my sins deserve ; and that all His dealings are in love and wisdom. Indeed, I am not only "patient," but often feel a sweet joy and peace in believing. I know all this does not arise from the flesh. Not only so : but the Lord showed me long since that it was His intention to send a very heavy trial, though He did not tell me it was to be insanity. I have also been much thinking of James, who, by the Holy Spirit, said, "My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trial of your faith worketh patience." I have been deeply tried in other ways for a number of years, and self-pity has worked most vigorously ; but when the Lord spoke this word to my soul, "When thou art come into the hand of thy Friend, go, humble thyself, and so shalt thou prevail with thy Friend." And as soon as I saw it was "the hand of my Friend," then I was dumb : "I opened not my mouth because Thou didst it." From that hour to this I have not spent five minutes nor written five lines in self-defence ; but seek to lie in the dust at His dear feet. I would fain be of more use to Zion ; but "they also serve who stand and wait." Never shall I forget hearing our Editor speak upon this word, "When I have bent Judah for me." Aye, Judah needs a deal of bending, and none can bend that iron sinew but the Lord. To bend our will ; to subdue our pride, and to lay us low at His throne, is the work of God alone. Yes ; and He does it too with all His loved ones ! I know He works as regards circumstances variously ; yet all His sheep are caused to pass under the rod, and brought into the bond of the covenant. Dear brethren, pray for us ; and that my tongue may more fully declare the wonders of His love. So prays,

Yours affectionately,

W. WINSLOW.

[We have inserted here the above letter from Mr. Winslow, as it arrived too late to appear in the body of the Magazine. Such a painful dispensation will evoke the sympathy of all who value their reason, and can enter in a parent's feelings. THE EDITOR.]

**BRIGHTON SOVEREIGN GRACE GOSPEL MISSION.**—The NINTH ANNIVERSARY of this Society will be held, God willing, on THURSDAY, SEPT. 4, 1884, at PROVIDENCE CHAPEL, Church Street, Brighton, when a SERMON will be preached in the Afternoon, at 3, by THOMAS BRADBURY (of Grove Chapel, Camberwell). Tea will be provided at 5 o'clock—6d. each. In the EVENING a PUBLIC MEETING will take place, the Pastor of the Chapel (Mr. T. LAWSON) occupying the chair at 6.30, when the Annual Report and Financial Statement will be submitted, Committee and Officers elected for the ensuing year, and ADDRESSES delivered by the above, Mr. T. MARTIN (Five Ash Down), and other Ministers and Friends.

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**BAPTIST CHAPEL,** Gillespie Road, Highbury Vale, near Finsbury Park Station.—The 28th ANNIVERSARY of J. WHITTERIDGE'S Ministry. SPECIAL SERVICES on TUESDAY, SEPT. 16th. Mr. H. MYERSON (of Hackney) to preach in the Afternoon, at 3.30. Tea at Five—6d. Mr. JAMES CLARK (of Wandsworth) to preach in the Evening at 7.

**HARVEST THANKSGIVING.**—Three Services will be held (D.V.) at PROVIDENCE CHAPEL, CHICHESTER, on THURSDAY, SEPT. 18th, when Mr. WM. HARBOUR (of Brighton) will preach in the Morning, at 10.30 ; Mr. W. WOODS (the Pastor) in the Afternoon, at 2.30 ; and Mr. J. VAUGHAN, (of London) in the Evening, at 6.30. The Chapel-house will be open for country friends, and dinner will be provided there at the close of the morning service at 1s. each, and tea at the close of the afternoon service at 6d. each. A Collection will be made at the close of each service.

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A Benevolent Fund has been commenced, and subscriptions to this are respectfully requested. On Wednesday evening Service has been established for the benefit of the inmates and other friends.

Further particulars to be obtained of the Secretary, Mr. W. Jackson—office, 88, Finsbury Pavement, E.C.

**GOSPEL BOOK MISSION TO THE ARMY AND NAVY.**—MR. C. BRIDGER, OLD GAOL CHAPEL, SALISBURY, Wilts, will be glad to receive donations from all lovers of free-grace in books and money, to help in the work of disseminating Gospel truths among our British soldiers and sailors.

**FOLKESTONE FREE AND SOVEREIGN GRACE MISSION.**—Rev. J. de Ford, President. Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer. Committee—Messrs. Meacher, Whitehouse, Forbes, and Back.—The Committee of the above Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by our Reformers, the Articles of the Church of England, and the Westminster Confession of Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound and truthful tracts, free of the prevailing Arminian, Ritualistic and Romish teaching of the degenerate days in which we live. It is a time when the creature is exalted above the Creator; when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all, but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Room, suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay, 11, the Leas, will thankfully receive and acknowledge any contributions in money, tracts, books, sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free and Sovereign Grace principles.

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## WAITING AND HONOUR.

*"He that waiteth on his Master shall be honoured."* Prov. xxvii. 18.

 **WE** call Me Master and Lord; and ye say well; for so I am," was the word of the Lord Jesus to those whose feet He had so condescendingly washed. John xiii. 13. And it sets before us, as in a mirror, the dignity of His person with its demands on all His true-hearted disciples. As their "Master," He has a claim on their constant attention and attendance; and as their Lord, on their absolute submission to His will and authority. And in the day of His power all His servants and subjects are made "willing" to render to Him "the glory due to His name" and the service He requires of them. "And His commandments are not grievous." 1 John v. 3. They are based upon the sacred foundation of true LIBERTY—the liberty of LOVE. Grudged labour He abhors; the toil of the slave finds no favour with Him. "My yoke," saith He, "is easy; and My burden is light." Matt. xi. 30.

But there is a "secret" in all this: and that "secret" is only "with them that fear Him," to whom He shews His covenant, Psalm xxv. 14. The offspring of Hagar (Gal. iv. 25), who by the deeds of the law, or

"Rounds of dead service, forms and ways,  
Which men so much esteem,"

are struggling to make their peace with God, and to merit the possession of eternal life, know it not. Their minds are blinded. They have no conception that "LOVE is the fulfilling of the law," Rom. xiii. 10, and that unless its influence prompt every thought, desire, word, and deed, all must be rejected by the Holy One Whom they profess to serve. So they toil on and on, like bond-slaves, in their respective conditions as Churchmen or Dissenters, as Romanists or Arminians, trusting that all *defects* will be made up by the merits of Christ, or of various saints.

Some indeed profess great joy in the Saviour's service, who, in their pride of heart, utterly reject His sovereignty, and ignore the perfect and finished nature of His work. On themselves they have imposed the herculean task of doing a part which they assume the Lord Jesus has left undone. Thus, like the seven women, of whom Isaiah speaks, they virtually say to the Heavenly Bridegroom: "We will eat our own bread, and wear our own apparel, only let us be called by Thy

name, to take away our reproach," chap. iv. 1. What slavish independence! What a thrusting of themselves on their own terms on the Saviour's name! Let us be called *Christians*, "to take away our reproach"—the "reproach" of being called Heathen or Infidels.

Such is the state of the nominal Christianity of our day. Christ, as the Bread of Life, in His atoning sacrifice; Christ, in His apparel, the robe of imputative Righteousness, is despised and ignored by these professing slaves. But they will have His "Name." Yes: but it is not the same name of power and grace, nor to be communicated in the same loving way by the energy of the Holy Spirit, as that promised by the Redeemer to each of His chosen servants, when He says, "I will write on him My new name." Rev. iii. 12. It is not that "name which is above every name," Phil. ii. 9. It is a name literally of their own imagination. In so many letters it spells "Jesus Christ;" but in all its grand significance it is uncomprehended, and its Godhead majesty and splendour are concealed from their eyes by the vail of His flesh and His self-imposed humiliation. If therefore they call Him "Master and Lord," they "know not what they say, nor whereof they affirm." Hence the Saviour declares: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of My Father which is in Heaven:" and He adds: "Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. vii. 21-23. These solemn asseverations are followed by a description of the rock and sand builders and the result of their work: all which is powerfully illustrated in the distinction between profession and possession.

How different these, the one from the other! With those who are emancipated from the chains of darkness by the Holy Spirit, the delusion prevails not! Ignorant of a thousand other matters that affect them, they *feelingly* know the *inward depravity* of *their own hearts*, and the worth of their "Master and Lord" sufficiently to abhor and distrust themselves, and to be attracted towards, and to truly love Him: having a desire to His NAME and the remembrance of Him. And they are exceedingly anxious for His notice, smile, favour, and tokens of approbation. For it is currently reported

among them as a fact (and such it is), that each one whom He delicately brings up from a child, He will have him "become His son at the length." Prov. xxix. 21 : which is nothing less than becoming an heir of God, a joint heir with Christ Jesus. Rom. viii. 17. What an incentive this to obedience—"the obedience of faith!" confirmed as it is by His Own assurance : "He that waiteth on his Master shall be honoured."

Faith which worketh by love, and patience the fruit of faith, are essential to this waiting, while hope never fails to keep company with these. To wait *on* the Master will oft entail the waiting *for* Him. His will must be law ; His pleasure His servant's delight. And no taskmaster is He. Nay : He has even borne the griefs and carried the sorrows of those who wait on Him. He was made to serve with their sins, when He "took upon Him the form of a servant, and was made in the likeness of man." He knew the scourge of the lash, and the harsh words of those who had nopity. And He knows, though exalted on His throne, all those griefs, cares, and fears with which His servants wait on Him for relief. For He is waited on that He may minister to those who serve Him, rather than to be ministered unto by them. "For of Him, and through Him, and to Him, are all things ; to Whom be glory for ever." Amen Rom. xi. 36.

The soul, burdened with its guilt, that applies for mercy at His hands, through His blood and righteousness ; the bewildered soul seeking light on its path, and guidance from His counsel ; the tempted one, harassed and dismayed, who approaches Him for shield and defence ; the afflicted in body, mind or estate who carry their burdens to His gracious throne ; the herald of mercy, who pleads for the work of his hands to be honoured and his testimony sealed home with power ; those who sigh and cry for all the abominations that are done in their midst in the professing church and the profane world—each and all these, it may be truly affirmed, are comprehended in that number of whom it is said, "The eyes of all wait upon Thee : and Thou givest them their meat in due season." Psalm cxlv. 15.

And with the supply comes the answer to their various requests ; and with the answer the "HONOUR." "He that waiteth on his Master shall be honoured." The secret prayer in the closet is rewarded

(in the riches of grace) with an open manifestation. Matt. vi. 6. So that "there is nothing covered that shall not be revealed ; and hid, that shall not be known." Chap. x. 26. For even as the glory of Jehovah reflected *upon*, and *from*, the face of Moses, proclaimed Whose company he had been privileged to enjoy, so in all communion with the Lord, and waiting upon the Master Who has bought His people with the price of His Own "invaluable blood," there shall be found that "HONOUR" which man in the highest estate cannot confer ; for it "cometh from God only." And this shall raise the soul out of self, out of its difficulties, above all exercises, and give it the assurance of becoming more than a conqueror through Him that loved it. And thus every answer to prayer is the earnest of Heaven, and a pledge of the goodwill of Him Who hath said, "Where I am, there also shall My servant be ;" If "any man serve Me, him will My Father honour." John xii. 26. "This honour have all His saints," Psalm cxlix. 9. For although all are not called to "*serve*" in the active work of proclaiming the Gospel, or taking a leading part in Zion's affairs, none are excepted from secret, quiet waiting on the Lord, by faith and prayer, for help in trouble, and the light of His countenance : and

"They also serve who only stand and wait."

THE EDITOR.

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### FRAGMENTS OF DIVINITY.

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#### THE POOR MAN, AND HIS REFUGE DESCRIBED.\*

*"For Thou hast been a strength to the poor, a strength to the needy in his distress ; a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."*—Isaiah xxv. 4.

ND who is the poor man ? Not the proud Pharisee ; he is rich in himself, wrapped up in a righteousness of his own, trusting that he is righteous, and despising others. He goes about to establish a righteousness of his own ; he walks in the light of his own fire, and rejoices in the sparks of his own kindling. He is pleased with himself, and with his own dead services, and loves to be thought and spoken well of by his fellow-mortals. He stumbles at the foundation which God has laid in Zion.

\* This piece was published in the form of a Tract ; but being out of print, and not uniform in size with most of my other publications, I have here introduced it. H. Fowler.

His fancied good works are his precious treasure, his best riches ; which he imagines will procure him a safe passport into the blissful regions. Thus he deceives himself—fancies that he is rich and increased in goods (or goodness) and knows not that he is “wretched, and miserable, and poor, and blind, and naked !” Reader, dost thou answer to this description ? is this thy religion ? Then sin and the devil have deceived thee ; and if thou art in possession of no better religion than this, into heaven thou wilt never enter. “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Matt. v. 20. And what righteousness is that which exceeds the righteousness of the Scribes and Pharisees ? The righteousness of the God-man, Christ, and no other ; and which is the only robe that can cover over a guilty sinner. “Blessed is he whose iniquities are forgiven : blessed is the man unto whom the Lord imputeth righteousness without works !”

Nor is the “poor man” a person who is poor merely in respect of worldly possessions ; whose poverty and wretchedness have nothing to attract the notice of God, so as to induce him to bestow his grace. “God is no respecter of persons.” Neither eminent gifts, worldly possessions, moral qualifications, fiery zeal for religious institutions ; nor temporal embarrassments, of poverty and wretchedness, have any influence on Him, “Who hath mercy on whom He will have mercy, and whom He will hardeneth.” This is, undoubtedly, a mortifying doctrine to the pride of the human heart : hence arises strong opposition to free and sovereign grace, declared in the gospel, and made manifest by the Holy Ghost to the hearts of God’s elect.

The “poor man” is one whom the Lord has reduced by His mighty power from His high conceits of creature ability, and brought him into the dust, as a poor, condemned criminal : “He putteth his mouth in the dust, if so be there may be hope.” Spiritual poverty is the certain prelude to the riches of faith, and to a good hope through grace : “Blessed are the poor in spirit.”

Salvation’s blessings are not put up for sale to the highest bidder ; they are not to be purchased ; if they were, we are so miserably poor as not to be able to buy. But God, the God of all mercy, the fountain of grace and salvation, opens and makes known the riches of His grace : “Ho, every one that thirsteth, come ye to the waters : and he that hath no money, come ye, buy and eat ; yea, come, buy wine and milk without money, and without price.” Isaiah lv. 1. There seems in the text a contradiction : how can a man buy without money, or something as an equivalent ? But God makes plain the true sense to His redeemed ; and it is a real truth,

that he who is the poorest makes the largest purchase : he is a rich merchant without money ; a man of honour though in dishonour ; beautifully clothed, though in rags ; a wise man, though a fool ; a joint heir with Christ, though "glad to live on bread and water ;" the perfection of beauty, though black and defiled ; a king in obscurity : a priest, whose work and offerings are unknown to the world. He has an eagle's eye ; can see Him Who is invisible, and yet cannot see an inch before him. "We walk by faith, not by sight." He dies daily, and yet lives continually, with an unceasing life ; his greatest strength is manifest in his greatest weakness, and his true importance in being nothing. He is the best racer, and yet gains the most ground when he stands still. Thus I have written some riddles ; but certain I am, the man that understands the mystery of faith will understand my riddles, and not any besides will.

God's poor children are despised, while the rich in worldly possessions, and in supposed moral excellence, have many friends. They are in friendship with the world, and the world will love its own. They are in friendship with the flesh ; and as true servants of sin, they go and come at sin's control. They are in alliance with the devil also, and his works they do : they are under Satan and sin's dominion, and by malice against Christ, grace, and free and complete salvation ; by nursing themselves and others in hypocrisy, self-love, and self-righteousness ; by vilifying the saints, and making wider the breaches of God's people ; by eating up the sins of God's people, and loading them with calumny, they prove their alliance with Satan, and mark, most clearly, the state they are in :—and "the wages of sin is death !" Reproaches and persecution have been the devil's instruments in all ages to try the saints of God. Read from Genesis to the Revelation and see, and mark the bloody footsteps of the Dragon ; nor has he laid aside his practice to the present hour. Once, he carried on his infernal trade by and with the assistance of Emperors, Kings, Princes, Popes, Cardinals, &c. &c. ; now he finds allies among those who profess to build upon the foundation God has laid in Zion. Reverend heads, polite school-boys, with a smattering of learning, and affected oratory, are seldom at home but when they are employed by Satan to pull down (in effect) the honour of Jesus, obscuring the riches of grace, and depreciating the work of the Holy Ghost in the hearts of His chosen. And truly, if these men had power equal to their will, the "poor man" might as reasonably expect mercy from a Bouner or Gardiner, as from these men, if we are to judge by their bitter words and hard speeches against the men who exalt the Saviour in His person and offices, and live in the fear of

God all the day long. My reader may revolt at this description, and say, Is it possible? The Evangelical Magazine, so-called, and heaps of other trash, called evangelical, will confirm the truth of my observations. These are the "terrible ones;" but their blast is a mere squib against Zion and her immutable foundation. "The branch of the terrible ones shall be brought low." From all these, the "poor man" needs a refuge.

The "poor man" needs a refuge from the roaring lion, who walks about seeking whom he may devour. While a sinner is dead in sin, and blind to his own condition, Satan does not disturb him; the strong man keeps the castle, which is the heart, and his goods are in peace: all is quiet and undisturbed. But when Jesus comes to liberate the prisoner, the legions of hell unite, muster their forces in order to keep possession of their long-obedient slave: hence the tumult in the sinner's bosom. Satan stirs strong reasoning in the man; yea, powerful prejudices against the person, grace, reign, and government of Jesus Christ; gives the sinner false views of God's word, and sets all his rebellious thoughts in battle array against divine sovereignty, and works upon his natural affections until he becomes desperate with rage against the "Great Eternal." All this arises from the devil working upon proud flesh and blood: and certain I am, the man who is under the full influence of such principles, is an arrant rebel against God; a complete stranger to gospel faith and real repentance. "The rebellious dwell in a dry land." Psalm lxxviii. 6. From these diabolical influences, the "poor man" needs a refuge.

From the world's frowns the poor man needs a refuge. The world in general, or such as are in the flesh, will misrepresent the motives and actions of God's poor people in every thing, and it is lost labour to attempt a reconciliation; indeed, their smiles are more to be dreaded than their frowns. But the rod of the wicked makes deep furrows in the mental feelings frequently: nevertheless "the rod of the wicked shall not rest upon the lot of the righteous: lest he put forth his hand unto iniquity." Psalm cxxv. 3. If it happen that a child of God should make a false step, or fall, a thousand mouths will be open to magnify the deed; and by the saints' infirmities they strengthen themselves in their rebellion against God. But the saints' infirmities will be no shelter for them in the day of death, nor in the day of judgment: nevertheless, "let all that name the name of Christ depart from iniquity." From the scourge of the tongue, and amidst complicated infirmities, the "poor man" needs a refuge.

And who is the poor man's refuge? No less a person than the Son of the Father in truth and love; for such He is called (Isaiah



xxxii. 2): "A Refuge from the storm." A refuge is a place of safety in time of great trouble and danger ; and Jesus Christ is a real place of refuge, as the Lord of life and glory. This the "poor man" can testify by blessed experience. The cities of refuge, appointed for the retreat of the manslayer, may typify the Lord Jesus in His priestly and princely offices, in which He appears "full of grace and truth!"

1. Jesus is a refuge for the sinner from the vindictive justice of God, which will pursue, and overtake every sinner who is found under the law. Justice is the transgressor's adversary, and there is no way of agreeing with that adversary, but by directing him, in the exercise of precious faith, to Jesus, Who is the paymaster general, the surety of the better testament, the day's-man to stand between both parties. The greatest storm a sensible sinner knows is, when, by Divine teaching, he is led to have just views of the majesty and justice of God ; it dries up all his moisture, and withers all his legal hopes. "I was alive without the law once ; but when the commandment came, sin revived, and I died." Rom. vii. 9. O ! what a blessed refuge Jesus appears when He liberates the captive.

2. Jesus is the refuge from the grand pursuer, Satan ; inasmuch as He pleads the cause of the "poor man," and delivers him out of Satan's power ; breaking the force of Satan's temptations, and so making a way for the "poor man" to escape. We are but flesh, yea, dust ; but Jesus is the Rock, and "His work is perfect." He sustained the ponderous load—the Church's sin ; and now He lives and possesses omnipotent power—sustains the whole weight of mercy's fabric ; has the government upon His shoulders, and declares: "Upon this rock will I build My church, and the gates of hell shall not prevail against it." There are peculiar temptations hurled at the coming sinner. Sometimes Satan will suggest that he is too deeply sunk in sin to be saved ; at other times he will tempt him to run greedily after all the maxims and vanities of the flesh. And in many cases Satan does succeed, and drives on, with impetuosity, the poor sinner to the practice of many vile transgressions ; until affliction seizes him ; and then, it may be, Satan will tempt him that now all is over with him, and that he had better commit suicide ! If, in the midst of this horrible tempest, Jesus draws near, and gives him a token for good, Satan will tempt him that now he has committed an act of high presumption, by taking this or that promise to himself, which does not belong to him. If, in the warmth of his heart, he should speak to God's people of the mercy the Lord has granted him, (which is very natural for the "poor man" to do under such feelings) Satan will charge him with

hypocrisy, for speaking that which he has no real knowledge of, and boasting of that which he does not possess. Nothing is more common than for Satan to charge the "poor man" with being a vile hypocrite: however, by these things the "poor man" is led with more earnestness to pray, that the Lord may never suffer him to deceive himself, nor the children of God; and in due time Jesus answers his prayers, proving Himself to be the only, and all-sufficient refuge from the storm. This He does by exhibiting the freeness of His love, and by making plain to the "poor man" the veracity of His promise—communicating the oil of joy, which makes the face to shine with boldness at a throne of mercy. Now Satan departs for a season, not being able to endure the face of open daylight, nor the bold pleadings of faith. Thus Jesus proves Himself "the poor man's refuge."

Lastly. Jesus is a refuge for His poor people in all kinds of trouble and at all times, of which David speaks; "Trust in Him at all times; pour out your heart before Him; God is a refuge for us." Psalm lxii. 8. If the Roman law authorized all citizens to appeal to Cæsar's, which was the supreme court, and they were sure to obtain redress, shall it ever be said that Zion's fair citizens make their suit in vain to "the King eternal, immortal, invisible?" If the unjust judge would avenge the cause of the poor widow to save himself future trouble, "shall not God avenge His Own elect, who cry day and night unto Him?" If He hears and answers the cry of the young ravens, by sending in His providence necessary supplies, will He not much more attend to the voice of prayer arising from His Own teaching in the hearts of His chosen? Blessed be God! "His promise is Yea and Amen."

This is, doubtless, an evil day;\* a day of trouble, of rebuke, and blasphemy! Those who have been delighted with others' woe, whose rejoicing has been the destruction of their fellow men, are now enjoying the bitter fruits of their vanity; but here lies the most deplorable evil, that those who were inimical to human butchery are the greatest sufferers; and among the sufferers are many of God's poor family. "Shall not God be avenged upon such a nation as this?" But, believer, dread not the storm, come when it may (and some think it is not far distant). Jesus invites thee to a place of security: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Therefore, God's

\* The above was written just after the conclusion of the French war, when the state of our nation had the most gloomy appearance. Thank the Lord, the times are bettered, but not the morals of the people. Such is the fallen state of man, that liberty and ease is followed by every horrid crime. H. F.

poor may sweetly sing, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalm xli. i. 2.

*The Late* HENRY FOWLER.

## FILIAL AND SPIRITUAL SYMPATHY.

A LETTER BY THE LATE JOSEPH PORTER.

December 7th, 1841.

Beloved Mother,—

**T**HINK it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you. The Holy Ghost, by His Word to the Church, signifieth to them trials and afflictions of a very fiery nature; and the dear Lord in the days of His flesh told His disciples, "In the world ye shall have tribulation." But He saith, "Be of good cheer, I have overcome the world;" therefore it shall not overcome you. How much did the apostle Paul experience these fiery tribulations, particularly when he was stoned and left for dead; but His beloved Master's work was not finished yet; so the Lord raised him up again, and on the next day he goes forth and preaches the suffering part of the Gospel, "confirming the souls of the disciples," and telling them that "through much tribulation they must enter the kingdom of God." This is the way we must go, from the cross to the crown. This was exemplified in the way that God led Israel from Egypt to Canaan. It was through a terrible, waste howling wilderness, where there were serpents and scorpions, a multitude of trials, snares, and temptations; yet it is said, God "led them in a right way to a city of habitation." The trials that we meet with now are no more than the saints have met with in all ages, and the most useful and eminent servants of our God are not exempt from them. If we had our will we would not have any trials, but it is the way that God Himself hath appointed for His people to go in. Jesus trod the fiery path Himself, then why should we repine? It is only to try our faith, and to prove to us we have the faith of God, that can stand and withstand the fiery darts of the enemy. We read in Isaiah iii. 9:—"Thus saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem." So we see the Lord has His fire in the Church for the very purpose—to try, purge, and purify His peculiar people; to burn up their sin and corruptions as well as their enemies: that so He may bring His people forth "holy, and without blame before Him in love," as gold is tried in the furnace, that so they may lose nothing but the dross. The Lord Himself sits by the

furnace, and He will not suffer His children to take any harm. He knows when the metal is tried enough. Mal. iii. 3.—“He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and shall purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” So the eye of the Lord is continually upon us all the time we are in the fire. And He is such a wise and skilful Refiner, that He will not let the gold be tried longer in the fire than He sees there is a necessity for. Art thou afflicted? be not discouraged, because the Lord will be with thee in thy afflictions, to bear thee up under them, and in His Own time He will bring thee out of them all. The rougher the way has been in our pilgrimage, the more welcome the journey’s end will be to us. The more temptations and the more boisterous the waves have been in our voyage the more desirable will be the haven. The more bitter your cup you have had to drink by the way, the more sweet will heaven be to you, which will swallow up all your sorrows; for God will lead you to the living waters, and to the green pastures, and you shall go no more out; and God even your own God will wipe away all tears from your eyes.

Again I say, why should we be discouraged upon the account of the roughness of the way, when we know it is God’s way? Jesus has trod the path, and His path was a most fearful one. Were there any sufferings like unto His? His dear face “was marred more than any man’s.” Therefore we have an High Priest Who can be touched with the feelings of our infirmities. Our days are but a span. A few short years, then all our troubles will be ended. “Our light affliction, which is but for a moment (in comparison to an eternity of bliss), worketh for us a far more exceeding and eternal weight of glory.” The more eminent any hath been in suffering, especially if it be for or on account of their professing Christ, the more eminent, I conceive, they will be in the participation of Christ’s glory. And therefore we have a question asked in the 9th chapter of the Revelation: “Who are these which are arrayed in white robes, and whence came they?” These were such as were remarkable for the glory that was now upon them, as they had before been remarkable for their sufferings. Therefore it is said, “These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.” What a golden promise is this: “When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee.” The Lord will bring His people through the waters and rivers of afflictions, and He will be with them; therefore there is no possibility of being drowned, though the waters be multiplied into a river, and your soul think it must be overwhelmed and lost for ever. Fear not, dear mother, thou

shalt never be destroyed; no, never. For many waters cannot quench the love of God, neither can the floods drown it; for the Lord will be with you always, even unto the end. "Bread shall be given you," even the true bread which came down from heaven, and your "waters shall be sure," even the waters of life, which proceed from the throne of God and the Lamb." Zion of old said, "The Lord has forsaken me, and my God hath forgotten me." Surely she had got into a low place, as low as she could well be, and yet was borne up and kept from sinking: and the Lord said to her, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls" —What walls? Walls of "salvation"—"are continually before Me." These are always in His sight, but not always in ours. How impossible then for any of God's blood-bought children to perish. "Whom once He loves He never leaves." Now, dearest mother, I will bid you farewell; merely saying, as long as the Lord liveth He will not leave you nor forsake you, seeing He hath engraven you upon the palms of His hands, or rather upon His heart; yes, engraven upon both. O Lord, set me as a seal upon Thine arm, and as a seal upon Thy heart.

Your affectionate Son, JOSEPH PORTER.

"AND WHEN THEY WERE COME TO THE PLACE WHICH IS CALLED CALVARY, THERE THEY CRUCIFIED HIM."

*Luke, xxiii. 33.*

Look, my soul, to yonder mountain;  
On the cross thy Saviour see  
Crushed, to open wide a fountain,  
And atonement make for thee.  
Cry unto Him:

Make His blood thy only plea!

See, my soul, what bitter anguish:  
Mark what tortures rack His form;  
See His soul in sorrow languish—  
All to save a guilty worm.

Flee unto Him:

Seek His aid in ev'ry storm!

Hark, my soul, the earth is quaking!  
Blackest darkness veils the sky;  
Now the powers of hell are shaking,  
Death stands trembling at the cry—  
"It is finished!"

Sinners, unto God draw nigh.

Sing, my soul, the Saviour's praises!  
Though He dies, He dies to save;  
By His death thy life He raises—  
Makes thee triumph o'er the grave;  
Through His merits,  
Life eternal thou shalt have!

Sinner, all true joy and gladness  
Centre in this scene of woe!  
Lost one, cast away thy sadness—  
With thy sins to Jesus go;  
Clinging to Him,  
Thou shalt full salvation know!

*Birmingham, March, 1884.*

R. J. S.

## BLESSED ARE THE PERSECUTED.

A LETTER BY MR. A. TRIGGS.

Plymouth, Oct. 5th, 1829.

Dearly beloved in the bonds of love, blood and salvation,—in love I again visit you, and say, “All hail!” thou who art highly favoured to be hated and persecuted for the truth’s sake,—an honour that many are not so honoured with. Be of good cheer, the Lord give you patience, and keep you from murmuring, but again with me rejoice: “The Lord liveth; and blessed be my rock, and let the God of my salvation be exalted.” And “this God is our God for ever and ever: He will be our guide even unto death.”

It is to me very heart-cheering that, as we belong to Christ, so we live in and by Him—redeemed, chosen, sanctified, blessed and justified. And being quickened by, and born of the Spirit, and are “taught by Him, as the truth is in Jesus,” so we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and so live witnesses of “repentance toward God, and faith toward our Lord Jesus Christ:” to Him be glory, honour, and praise. Amen.

The contents of yours, received on Friday morn, gave me abundant cause to bless the Lord on your behalf; for the abundant grace manifested on your behalf. “The Lord shall fight for you, and you shall hold your peace.” I believe the arrow of God’s deliverance will soon go forth. Sit still, my daughter, for the captive exile will surely be delivered; her bread shall not fail, nor she die in the pit. Our Lord is the Deliverer; and stocks, chains, and iron doors all give way when He appears and looks at them. He hath “all power in heaven and earth;” and His word is like a fire, and like a hammer that breaketh the rocks and gates of brass.

None but God could have taught you the nature and blessedness of the truths you have written unto me; and the heart experience of them, by the power and love of the Spirit, is of more value than rubies, gold, silver, or diamonds, however small the knowledge of the truths of God may appear unto us. And it is certain that we have heard and know a little of their Divine properties, and our heart’s desires are expressed thus: “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death.” This is a proof of life eternal, salvation and eternal glory: and the longings, the hungry desires, and thirst for God, and the opening of the mouth and panting, are all the effects of life in Christ, Who saith, “I give unto them eternal life, and they shall never perish.” “Because I live, ye shall live also.” “O the depth of the riches!”

Beloved, we love to read the word of our God. “Search the Scriptures,” for they testify of Jesus. Yet it is by the One Minister

and Teacher in the one Church of God, that we are taught to know and understand the Scriptures, and with the heart to believe and say, "I know that my Redeemer liveth," &c. These are Divine realities known only by babes, little children, young men, and fathers, who are born of God; passed from death unto life; partakers of the first resurrection, and joined to the Lord and one Spirit. Such live through all opposition, persecution, trials, afflictions, distresses and temptations, Jesus being our life, our strength, our guide, protector and defence; and though the tackling go overboard with the lading, the four anchors astern drive, and the hinder part of the ship be broken, yet it comes to pass that all get "safe to land." So we, and all the election of grace, are included in "all safety," according to the words of Jesus Christ: "They shall never perish, neither shall any pluck them out of My hands." "Because I live, ye shall live also."

The preceding truths are what I call weighty matters; therefore I desire to ponder them over with you, and may the Lord give us an increasing knowledge of Himself—the Fulness of the same, Who is wisdom and understanding, that we may understand the scriptures, and grow up into Christ, our Living-Head, in all things; and at all times say to Him, "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." And as we have but one heart and mind, and live and walk in the unity of the Spirit, so it is my desire to write to you, at all times, "good words, and comfortable words," that we may be mutually edified, and Jesus and salvation be increasingly precious unto us. I have an impression that our correspondence is drawing to a close. The will of the Lord be done in earth, as it is done in heaven, and we will sing of the mercies of the Lord.

There is a portion of the word that is more than presented to the mind; for it hath entered in and causeth the heart to vibrate in love, with joy and peace in believing. It is recorded in Heb. ix. 5; "And over it the cherubims of glory overshadowing the mercy seat." These words testify of the deep things of God, and preclude all tangibility of sense, and explanation by the wisdom of men. And I say again, these are matters for faith only, and are only known and believed by believers in Christ the Son of God. And it is the Eternal Spirit that makes these truths plain to the mind and understanding of those who are spiritually minded. These are they of whom the Lord saith: "They shall all know Me, from the least unto the greatest of them: for I will be merciful to their unrighteousness," &c.

It is worthy, at all times, to take notice of and ponder over, the truth of the beginning of this epistle to the Hebrews, which

is different to any other of the Epistles of Paul. For it shows plainly the state and standing of the living Church, above and beyond all ceremonies, types and shadows: as it is written: "Both He that sanctifieth, and they who are sanctified, are all of one: for which cause He is not ashamed to call them brethren." And this also proves that "old things are passed away, and all things are become new." And how blessedly this is set forth and declared by words and meaning: "God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things." This developes the same truth: as Christ is all and in all. And Christ, Emmanuel, God with us, Who is, was, and will be, is fully declared: "Who, being the brightness of glory, and the express image of His Person, and upholding all things by the word of His power, when He had, by Himself, purged our sins, sat down at the right hand of the Majesty on High, being made so much better than the angels," &c.

Time and paper say, stop! But I hope to follow soon with a few more words concerning the precious words I have just quoted. Love, blood and salvation abound in your heart. So prays,

Yours in the faith of Christ,

A. TRIGGS.

## CONTRASTS AND PARALLELS.

### THE TWO HEARTS.

"*The HEART is deceitful above all things, and desperately wicked.*"—Jeremiah xvii. 9.

"*An honest and good HEART.*"—Luke viii. 15.

**T**RUE and vital religion always has been a mystery, even to the most favoured of its possessors. To the natural man it is utterly incomprehensible in its experimental nature; and to the spiritual man it is often so perplexing as to leave him in doubt as to his being a partaker of it. For no natural man has two distinct and opposite natures within him; though he is often the subject of divided feelings, and of two minds, when placed in difficult circumstances. Only the spiritual man, the believer in the Lord Jesus Christ, is the subject of those two opposing and irreconcilable principles, which like

"Water and fire maintain the fight,  
Until the weaker dies."

"The HEART" that is "deceitful above all things, and desperately wicked," is the common property and possession of all the unhappy progeny of Adam, without exception of time, place, or condition.



The "honest and good HEART" is exclusively the portion of those who have received it as a pledge of mercy from a covenant God. Nothing can be more opposite than the description given of each.

The one is "DECEITFUL."

The other is "HONEST."

The one is "DESPERATELY WICKED."

The other is "GOOD."

An interval of about 650 years lies between the utterances of Jeremiah and of Christ; and if the latter were taken by itself might indicate an *improvement* in the heart's condition. But no; He Who speaks of "an honest and good heart," says also, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders," &c., Mark vii. 21, 23. This therefore is not the heart He eulogizes.

But the special point in the mystery is this, that while myriads retain the evil heart, without receiving that which is "honest and good," none who receive the latter are able to say, they have become free from the indwelling of the former. Hence there may be heart-deceit and desperate wickedness, without honesty and goodness, but there cannot be heart-honesty and goodness without deceit and desperate wickedness. And yet to each one of the latter class the words may strictly apply: "Behold, an Israelite indeed, in whom is no GUILE!" John i. 47; and the benediction pertains to each: "Blessed are the PURE IN HEART, for they shall see God," Matt. v. 8. Is not this a mystery? Let the carnal man define the riddle if he can.

Everything is the more plainly revealed by *contrast*, and "whatsoever doth make manifest is light," Eph. v. 13. With the natural man, the possessor of but one nature, there can be no contrast *within*. In the native state of his ignorance and alienation there is no revealing "light." The excessive deceit of his heart—"deceitful ABOVE ALL THINGS"—renders him a prey to the innumerable delusions of Satan, sin, and world; and its "desperate wickedness" allies him to each and all these foes of God to an extent he has no conception of. In worldly matters he may be candid and impartial; in "the things of God" he is not, and cannot be. He will not allow Jehovah the same right which, as a man, he claims for himself. And, confounding *moral* with *spiritual*, he continually puts darkness for light, and light for darkness, and bitter for sweet, and sweet for bitter.

The "DECEIT" of his "heart" conceals its DESPERATE WICKEDNESS from his knowledge. Gazing at the exterior of men and manners, he overlooks "what is in man." He is like the man depicted by James, who "beholds his natural face in a glass," and who, being

tolerably satisfied with the inspection of his form, features, and attire, goes his way, not considering (or being concerned about) what manner of man he was; namely, what was the moral or immoral nature of his life and character. James i. 23, 24. Just so the natural man is only concerned with *outward* acts and appearances. The "desperately wicked" state of the heart, which, like a fountain ejecting waters, is the cause of all the springing forth of the evil acts of men, remains hidden from view. The SELF-DECEIT is complete, and "Through deceit they refuse to know Me, saith the Lord," Jer. ix. 6. And to them apply the words of the apostle: "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them," 2 Cor. iv. 4. It may therefore be confidently affirmed that no natural man is honestly willing to "come to the light," and know the worst of himself as a ruined sinner, or to yield unfeigned submission, by heartfelt and judgmental approbation, to God's plan of saving mercy, in all its freeness, through the blood and righteousness of "JESUS ONLY." Whosoever is thus willing is assuredly a possessor of

"AN HONEST AND GOOD HEART."

This precious gift of covenant love to all the heirs of the grace of life, is the impartation of an essentially new nature, "which, after God, is created in righteousness and true holiness;" and hence is "renewed in knowledge after the image of Him that created it," Eph. iv. 24; Col. iii. 10. Of it the Lord says, "A new heart also will I give you, and a new spirit will I put within you," Ezekiel xxxvi. 26. The sterling integrity of this "HONEST" heart is soon visible in the anxiety of its owner to be *right* in the sight of God and man. It is willing to, and desirous that it may, receive the good seed in all the fructifying power of the Holy Spirit. It opposes nothing that is clearly revealed as the will of God and the mind of Christ, however abasing to self. It is humbled, but not offended, at the discoveries made known of the deceit and desperate wickedness of the still existing and striving old nature. It has no excuse for the evil made manifest. Its influence leads the believer to the acknowledgment, "I know that in me, that is in my flesh, there dwelleth no good thing." All this demonstrates its HONESTY. Its GOODNESS is revealed in its love to "the things of the Spirit of God," the gospel of Christ, His person, blood, righteousness, grace and people; for it yields those fruits of the Spirit "against which there is no law," Gal. v. 23.

Its HONESTY brings it to the light, for the knowledge of the truth of all matters in law and gospel, self and Christ. Its GOODNESS

enables it to hate the evil and love the good, and to cleave to the latter amid all opposition from within and without. And thus, while the Lord's people may be, and often are, *deceived* in their judgment, and by "the *deceitfulness* of sin" in their old nature, are carried captive for a time, the HONEST and GOOD HEART remains true in its allegiance to its Author, Communicator, and Prompter, and by the energetic renewings of the Holy Ghost leads the soul to cry for mercy, to look to Christ, to plead the promises, and lay hold on eternal life.

AQUILA.

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### THE REFORMATION AND ITS TEACHING.

(Concluded from page 247).

They do not recognize or acknowledge the God of the Bible, Who has sovereign right to make laws for man, command obedience, and punish for disobedience. Nor do they believe that man is under sentence of death, as stated in the Bible, for transgressing those laws: "All have sinned, and come short of the glory of God." But they rest their hopes entirely on the humanitarian conduct in this life, for an exalted position in the higher future life, so that they have no need of a Saviour, according to their own estimation of themselves and their abilities. And, like the Pharisees of old, they set at nought Jesus, the chief corner stone: although it is said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 11, 12.

All professors of mere natural religions, who acknowledge Jesus at all, no matter by what names they are called, account Christ only a make-weight. They do not consider His work or righteousness alone sufficient to save; but say, man must do his part, and so want to divide the honour of salvation with Christ. But they work for life, and not because they have life. But Christ Himself said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John iii. 14, 15. Do you know what Moses lifted up the serpent in the wilderness for? If not, you must read the xxi. chapter of Numbers. Some of the Israelites had been speaking proudly against God, and against Moses; and the Lord sent fiery serpents among the people, and many were bitten, and died. Then they sought the intercession of Moses to God for them; and the Lord directed Moses to make a fiery serpent, and put it on a pole, that

when any were bitten, and looked on the serpent, they should live. Now this is a very lively type of sin-bitten souls; and when they look to Christ as their sin-bearer on the cross, and believe in Him, they not only live, but have eternal life. You see now what Jesus meant by the Son of man being "lifted up." "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." Isaiah liii. 6. Again: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah xlv. 22. It is the simple looking to Him, and believing that His blood cleanseth from all sin, that saves. As the Israelites were not told to plaster the bitten place, and frequently bathe it, but only to look to the serpent on the pole, so every sin-bitten soul, when he feels the smart, being convinced of his own sin, the gospel directs him to look to Christ. "Believe in the Lord Jesus Christ, and thou shalt be saved." Not try to make yourself well, and then go to the Physician, but go to the Physician at once, and then, when healed, show your gratitude by doing the things which He commands you. "Be that believeth is justified from all things." "Be it known unto you, therefore, men and brethren, that through this Man (Jesus, Whom God raised from the dead) is preached unto you the forgiveness of sins; and BY HIM ALL THAT BELIEVE ARE JUSTIFIED FROM ALL THINGS, from which ye could not be justified by the law of Moses." Acts xiii. 28, 29. Thus you see what a clean sweep the doctrine of justification by faith in Christ makes of all creature merit; in fact, of all services, before there is a believing heart. No wonder that the preaching of this doctrine by Luther stirred up the enmity of the heart of the Popish priesthood: who adore their dolls and relics; who believe there is merit in saying Mass, and Ave Marias; who believe they can do works of supererogation; that is, more good works than are required to save their souls, but who never preach Christ's gospel of full and free salvation, without money and without price. As it is written: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

There are so many young people, who, when they feel religiously inclined, whether from a mere natural awakening, or from the convictions of sin by the Holy Spirit, think they must try to make themselves good before Jesus will save them. If it be the will of God, I should like you to escape this delusion and snare. If, indeed, there is any one condition more than another, that touches the merciful heart of Christ, and makes Him, as it were, yearn to make Himself known to the poor sinner, it is when the poor

sinner feels his case utterly hopeless, and gives himself up for lost; when there is nothing at all else to look to or trust in, or any to whom he can look to expect help from, but Christ alone. Such a kind of feeling as is expressed in the hymn, "Rock of Ages," &c.; "*Thou must save, and Thou alone.*" Or, as is expressed in the simple but sincere prayer, "Lord, save me." Yet then, some in that forlorn condition think they are too bad to come to Christ; but "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And Jesus Himself said, "All that the Father giveth Me shall come to Me; and him that cometh unto Me, I will in no wise cast out."

Now, you examine the gospels, and see if you can find a case where any applied to Christ for healing, and was refused. The leper, poor fellow, believed He could, if He would, make him clean. But would He? Yes, says Christ, "I will (and touched him), be thou clean." The poor woman who had had the issue of blood twelve years, and had spent all her substance on doctors, but grew worse rather than better, and had not sufficient courage to apply to Him, perhaps because she felt herself so poor and could not pay, said within herself, "If I may but touch the hem of His garment, I shall be whole." She elbowed her way through the throng, and touched His garment, and was made whole; and it appears she would have fallen back in the crowd without anyone knowing the result of her venture, had not Jesus called out, "Who touched My clothes?" And the woman fearing and trembling, fell down before Him, and told Him all the truth. And Jesus acknowledged her as a daughter, ascribed the cure to her faith, and told her to go in peace, and be whole of her plague. You will be able to find many more cases which shew both the power and willingness of Christ to heal those that applied to Him. There was indeed one young man, a *good* young man he esteemed himself, who applied to Jesus for work in order to be saved; and Jesus set him the task of practising what he had observed in theory: that is, "to love his neighbour as himself." The young man seemed quite jubilant, and said, "All these things have I kept from my youth up. What lack I yet?" But when Jesus showed him how to give proof of it, "he went away very sorrowful, for he had great possessions." I fear there are not many young men now, who would be willing to sell all they have and give it to the poor, and take up their cross and follow Christ, even if they could be saved in that way, and share the honour with Christ of having saved themselves.

But Christ does this for every one that believeth. That is, He fulfilled the law to the utmost jot and tittle for all believers, as it is

written: "For Christ is the end of the law for righteousness to every one that believeth." Romans x. 4. You see, then, the difference between trying to get to heaven, or purchase eternal life, by some good thing we suppose ourselves capable of doing, and believing in what Christ has done and suffered for us. Justification, by faith in Christ, is a grand and glorious doctrine, and exceedingly comforting and establishing as we grow in the knowledge of what is treasured up in it. It implies the substitution and suretyship of Christ; it implies the complete transference of all our sins to Christ, and of His righteousness to us, which is very clearly stated by Isaiah (liii.), thus: "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him (Christ) the iniquity of us all." And again, "By His knowledge shall My righteous servant justify many: for He shall bear their iniquities." And so you will find Paul the apostle writing the same thing: "For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. v. 21. If ever it be your lot to hear the Holy Spirit speak this message in your soul: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me, for I have redeemed thee," it will make you so joyful, you will be ready to call to the heavens, and to the earth, to the mountain and forests, and every tree therein, to sing, "for the Lord hath done it; for the Lord hath redeemed Jacob, and glorified Himself in Israel." Isa. xlv. 22, 23.

And now, I pray God to give you an understanding heart, that this letter may not appear foolishness unto you; because it is written: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

May God bless you for Christ's sake. Amen.

Your Uncle,

To W. W., Canada.

J. W.

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#### PERSONAL LETTERS TO THE EDITOR.

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##### AN AGED VILLAGE PASTOR.

Dear Sir,—I trust you are amongst those favoured ones, who know the joyful sound; are walking in the light of the Lord's countenance, in His righteousness making your boast, and that in His holy name your horn is and will be for evermore exalted. Whatever else fails, no promise given to the Church in Christ can ever come short of being fully accomplished. "Though heaven and earth pass away," the dear Redeemer says "His word shall not pass away:" not one

tittle—all must be fulfilled. True believers are like the disciples in the storm, in great fear where no fear is, whilst those who have, in their present state and condition, the greatest cause to be alarmed, are under no real concern. Israel of old desired the prophets to speak unto them smooth things; to prophesy deceit. The same cry is still sounding in our ears; the enmity of the carnal mind still exists. The natural heart of man is the same as it ever has been since the fall. How few in comparison are there who are brought in deep humility to the feet of Christ, to receive from His gracious lips (through whatever instrument it may be sent) the engrafted word, which is able to save their souls. How few whose hearts are open, like Lydia's was, to attend to the thing spoken by Paul, or their successors, in the ministry of the Word. How very many are hearers of the Word, but not doers thereof. They who are rightly taught, not only read or hear it, but must take particular notice and inwardly digest it. It is learnt, and fed upon, masticated, and digested; then it nourishes, refreshes, revives, strengthens, and brings forth in due time the peaceable fruits of righteousness. Thus the child grows up to manhood, and becomes, at length, a father in Israel, whose hoary head is a crown of glory, being found in the way of righteousness. What a favour to be a plant of the Lord's right hand planting! whilst every plant, which is not of His planting, shall be rooted up. Those who are planted by Him shall flourish in the courts of the house of our God. They shall bring forth fruit in old age, be fat and well-liking, showing how true the Lord their strength is, and that there is no unrighteousness in Him.

When He begins forming the new creature in the hearts of His chosen ones, He will carry it on to perfection. They shall go from strength to strength, until they all appear before God in Him: "that He is strong in might, not one faileth." Though they go through fire and water, and men are allowed to walk over their heads, He bringeth them out into a wealthy place, unto a city "which hath foundations, whose builder and maker is God." The royal psalmist, therefore, calls upon the redeemed of the Lord to praise Him, because He brought them out of the hand of the enemy, translated them out of the kingdom of Satan into that of His dear Son. Though He led them in a solitary way, hungry and thirsty, their soul fainting in them; and although He brought their sons up from their youth, causing them to know their true condition, as polluted and vile, lying in the dust, and in the dunghill, it was that they might cry unto Him in their trouble, and He would deliver them out of their distress. Because they were sons, He "sent forth the Spirit of His Son into their heart, crying, Abba, Father,"—though, alas, even after He has received them to favour, they too often stray from Him; yet

He leaves them not, but goes out after them, chastens them for their iniquity: as we find in the 107th Psalm: and receives them again to favour; calls them to return unto Him, because He has redeemed them: "Return, unto Me, ye backsliding children; for I am married unto you. I will heal your backslidings and love you freely." Because "I change not; therefore ye sons of Jacob are not consumed." Even David, the man after God's own heart, had to cry unto the Lord to heal the bones which He had broken. If His children forsake His law, He will correct them; but His loving-kindness He will not take from them, nor suffer His truth to fail. Praise ye the Lord! We unite in sincere Christian love.

Yours in the Lord,

C. H.

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THE LORD AN AVENGER AND HELPER.

May 21, 1884.

My dear Sir,—I am thankful to tell you that my sister is better, and now able to get out for a walk. Last Lord's day she went to chapel to hear Mr. J.; but could not go in the chapel but sat in the vestry. This is the first discourse she has heard since last October. It is really wonderful how the Lord has supported me to wait upon her: for I am not very strong myself. But the Lord is not confined to means, He has been precious to her in this affliction. I thought she was leaving me in the background, for the love of God was so sweetly shed abroad in her heart that she could hardly keep in bed. She said at that time she did not want any one to come and see her, unless they were very spiritually minded. She could not listen to every-day sort of things. She has been much alone, and has had such sweet communion with the Lord that she has often been in tears, because the Lord's goodness and mercy were so great to her in this great affliction. She has not been able to sit down at the table with us yet. I have to take her meals to her in another room.

We have received much comfort in reading "The Promises and their Application" in this month's *Advocate*. It led our minds back to a portion of scripture in Amos that was laid with great weight upon our minds more than twelve months ago. It reads thus: "I will smite the winter house with the summer house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." We did not know there was such a portion in the bible. We wondered what it could mean, and thought of asking you what it meant; but we have only to wait to see what the Lord will do, for He is not a God to be mocked. You will remember the gentleman that I referred to in my dream that



God would one day smite. Now, sir, there is some truth in these words, which I believe will be fulfilled. More than twelve months has this gentleman been to \* \* \* a seaport town in a very precarious state, shut out from all society, broken down in mind and body, and he has such wonderful fits come upon him, that his screams can be heard at a great distance. A few days ago he had to be conveyed to his own residence; but is no better, but worse. He is not sensible long together. I cannot think but that his conscience has accused him for the injury he has done us. He troubles us much in our sleep. One night, not long ago, my sister dreamt she saw a tall tree in front of this gentleman's house. It had a wonderful shaking; at last it fell. "I will smite the winter house with the summer house, the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." I hope my sister will be able to hear you in June. She has a great desire to hear you once more. Mr. J. rather cast her down in one thing. He said he knew a young woman that suffered much from shattered nerves. She went to hear a favourite minister of hers and died from excitement. I saw her countenance change at the time; but should we be spared to see you once more, O may it be a special time to us; that the Lord may be pleased to give you a word for us. We well know ministers can do nothing in and of themselves, unless the Lord is pleased to accompany that word with power to the hearts of His people.

My dear Sir, we don't wish to indulge any minister in our hearts as an idol; but must confess that we feel more love to some than we do to others. Is it not written that we are to esteem them very highly in love for their work's sake? The young woman that I have named to you before, has been sent to London. Her friends thought the change would do her good; but none of them understand her case, and are poor comforters to her. One evening she went for a walk and went to a chapel. It proved to be Mr. Bradbury's, at the Grove, Camberwell. She liked him very much. Many of her friends like Mr. \* \* \* there; so they persuaded her to go. But she called herself for leaving Mr. Bradbury, so would not go with her friends any more to Mr. \* \* \*. She afterwards kept close to Mr. Bradbury during her stay in London. We sometimes had two and three letters from her in a week, giving us the heads of his discourses. When he was speaking about 'Thomas' unbelief, he said, "Except I see, I will not believe." She said, "It is just where I am." She sees it for other people; but can't think it is for herself. She says, "I do like Mr. Bradbury." She felt she should like to speak to him,

but was afraid. His ministry kept her from sinking; but the pride and fashion and wickedness were so great around her, she could not stop any longer. She had no one to speak to, and has now returned home. She was so ill she could not attend anything. How she wondered if you would be there to preach—at Grove Chapel. How she is drawn to his ministry! There is such a cleaving to his people—though she cannot say with Ruth: “Thy people shall be my people;” ‘but I desire thy people to be my people, and thy God, my God.’ She is not brought away from mount Sinai yet. There is the darkness and the smoke around her yet. Now and then she gets a glimpse of the shining light. “Evangelist said to Christian, ‘Do you see yonder shining light?’ He said: ‘I think I do.’” It is wonderful what use ministers are to some of the Lord’s people. I have been reading the “Sherwood Gipsy,” and was very interested in it. When the poor girl was dying, she sent the last mite she had to Mr. Harvey, for the kindness he had shown to her. Many who call themselves Christians, do not know the real value of a gospel minister. The Lord forbid that we should idolize any minister; but we know what use they have been to us, when we have been in great trouble. The Lord bless you with much of the Master’s presence. Thanks for all your kind remembrances of us.

Yours very sincerely,

M. M.

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A YOUNG DISCIPLE’S TESTIMONY.

Fareham, Hants.

Dear Mr. Baxter,—I scarce know how to begin to write these few lines to you, as I have felt many times that I was not doing you justice in not writing; but I am sorry to say that my time has been so taken up with the things of this dying world, that I seem to get such little time for my own use. But I feel that the time has now come.

Well, dear Sir, in the kind providence of God, it pleased Him, on leaving home, to open a way for me at Eastbourne; and after I had been there a few Sundays, it pleased the Lord, through His ever gracious mercy, to bring me under your ministry. I can assure you, dear Sir, that I felt that was the place for me. \* \* \* And the more I heard you, I felt such a love drawn out towards you, and the people, that I felt I could live there and die there; and I looked forward to each Sabbath day as the greatest comfort and blessing I could possess, when I should again be privileged to meet with the people of God, and to hear the truths of His rich, sovereign, free, and bountiful grace pro-

claimed : as I felt they were by you. I could not help feeling, and I trust I ever shall feel, a grateful and a thankful heart to the dear Lord for placing me under such a ministry : as I am sorry to say there are so few about at the present day, who proclaim the truths and grace of God in their purity and simplicity. You always seemed to me to proclaim the truth in such a simple and distinct manner, that it seemed that even the most ignorant and unlettered man or person living could not be off from understanding you, and yet, at the same time, with all that solemnity and grandeur with which the grace of God is ever, and ever will be, associated.

I cannot, as some of the dear people of God are privileged to do, namely, to be able to point back to a particular time or circumstance when the Lord first brought them out of nature's darkness into His most marvellous light. Although I can look back to no remarkable event that marked the change, yet I think I can, speaking honestly and truthfully, ascribe it, under the influence of God the Holy Spirit, to being under your ministry that the change took place, which I trust will prove to be a vital and a real one. Before I was brought under your ministry, I was sometimes, when at a place of worship, impressed with the importance of real religion ; but it soon went off again, and the service seemed long, and I have wished it over before it was, and longed to get out again. But such was not the case after I was brought under your ministry. There seemed a change come over me. The services did not seem long, but rather too short ; and the truth you proclaimed, seemed just the sort suited to my case. I felt, at times, I could sit and listen to you all night long were you able to preach. Although, dear Sir, as I have said, I cannot point back to any event to assure me that I am interested in His saving grace, yet I trust I have a hope in His mercy,—and not a false one ; but may it prove experimentally to be that glorious hope that you speak of as “ Christ in the soul the hope of glory.”

Your letter of this morning I felt to be a most encouraging one, as also it was an unexpected one, and one that I shall most highly value and esteem, and especially so as I do not feel myself worthy to be honoured with one from such a source. It is the first ; but I sincerely trust it will not be the last, but may our correspondence prove of spiritual benefit to our soul's welfare. I have felt very much lately the truth of those lines of Newton's :

“ 'Tis a point I long to know,  
Oft it causes anxious thought :  
Do I love the Lord or no,  
Am I His or am I not ?”

And I am sure I want Him to decide the case for me ; for I feel I dare not myself. And again, I have been very much encouraged by those lines,

“ Did Jesus once upon me shine ?  
Then Jesus is for ever mine.”

And I trust I have felt them at times, and had a view of Him ; and His word has proved sweet to my taste ; and I have a desire to know more and more of Him and His sovereign grace. I used very often to feel encouraged, when sitting under your ministry, when you have been explaining the Lord’s ways and dealings with His people through all ages ; and I felt sometimes that I was not a stranger to them ; and also when you quoted the words of the apostle, John, I think : “ We know we have passed from death unto life, because we love the brethren.” If that is a sign of the new birth, I trust I can put a claim in here ; because I can sincerely say, I do feel a love to the people of God wherever they are to be found ; and can adopt the language, that their God shall be my God and their people my people. One thing I feel certain about, namely, that I cannot save myself. That it is not in creature power, as some would have us believe it is. But I feel certain, that if it were dependent on creature works, there would be no hope for me ; for I feel utterly helpless in the matter, and feel that I cannot think one good thought towards His holy name but what He first implanted in me. It is all of His free and sovereign grace. And it is a mercy it is so : for it could not be in greater hands. And who would have it otherwise ? For if the creature had any part in the great work, I am sure He would have failed to perform it. But thus it is :

“ Grace all the work shall crown,  
To everlasting days :  
It lays in heaven the topmost stone,  
And well deserves the praise.”

The Lord, in His infinite mercy, has seen fit to lay me aside for a time with illness, but I trust He will make me submissive to His will, and to know no will but His, although I feel my ungrateful heart wants to rise up, at times, in rebellion against Him, and murmur and complain. But it is one comfort, dear Sir, to feel that He Who, is able to send affliction, is also able to send relief. I trust, if His will, I may again be restored to my wonted health and strength ; and that He may lead me to see that “ all things work together for good to them that love God, and are the called according to His purpose.” But I can say, with the Psalmist : “ Thy mercies, O God, are new every morning.” He has been most bountiful to me both in temporal and spiritual mercies. I had no idea that my

brother was going to write to you. He came down from London on Sunday to see me, and we spent a most happy time together. I was very much impressed all day Sunday that I may not, perhaps, ever get better again—and I opened my mind to him. He was very encouraging. I said to him I did not mind the thoughts of dying, if I could only feel sure that I had an interest in the saving blood of Christ: for I knew if I could feel that, for I doubted it much,—especially as something seemed to say, it is all head knowledge that you have, and I was sure that that was not sufficient to save the soul; but again the thoughts would come: “Once in Him in Him for ever,” and that He would never suffer one of His redeemed to fall from His hands. And I sincerely hope, dear Sir, I may be kept looking unto Jesus; for I am certain there is no other way: as we have His blessed words recorded, “I am the Way, the Truth, and the Life.”

Well, dear Sir, I feel I must not take up more of your valuable time with this imperfect letter; for I am sure, dear Sir, your hands must be full. I hope the Lord will bless you with His Holy Spirit in the inner man; that you may long be spared as a pastor and people; and that your labours may continue to be blessed to the saving of many precious souls; and may you ever be united together in the unity of the Spirit for years to come.

Trusting, dear Sir, this will find yourself, with Mrs. Baxter and family, quite well: as I am thankful to say I am rather better to-day.

I remain,

Yours sincerely in the truth,

W. H. E.

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**HUMAN POVERTY VERSUS DIVINE BOUNTY.**—Man foolishly thinks he hath enough to set up himself after he hath proved bankrupt, and lost all his estate. This imagination is born with us, and the best Christians may find some sparks of it in themselves, when there are springings up of joy in their hearts upon the more close performance of one duty than of another; as if they had wiped off their old score, and given God a satisfaction for their former neglects. “We have forsaken all and followed thee,” was the boast of the disciples, “What shall we have therefore?” and was a branch of this root. Matt. xix. 27. Eternal life is a gift; not by any obligation of right, but an abundance of goodness. It is owing, not to the dignity of our works, but to the magnificent bounty of the Divine nature, and must be sued for by the title of God’s promise; not by the title of the creature’s services.

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CHARNOCK.

## OUR THOUGHTS.

What a marvellous power is a thought !  
 It flies more swift than the wind :  
 By angels it cannot be caught ;  
 It darts from the soul to the mind.  
 It runs on the mountains of snow,  
 And dives to the caverns of fire ;  
 Its own mighty mystery don't know,  
 And knows not of whom to enquire.  
 It rides on the dark thunder cloud,  
 And bows to the lightning's flash ;  
 It sails on the seas roaring loud,  
 And smiles at the waves as they dash.  
 It soars to the regions of bliss,  
 To bask in the wonders of light ;  
 It dives to the deepest abyss,  
 To muse on the darkness of night.  
 Our thoughts become dreams in our sleep,  
 And give us sweet pleasure or pain ;  
 And this is our mystery deep,  
 That none but our God can explain.  
 The greatest achievements of man,  
 Performed by his wisdom and skill,  
 From his tiny thought at first sprang,  
 This world with bright wonders to fill.  
 If thoughts are such wonderful things,  
 While here by old time we are bound ;  
 How high will they flutter their wings,  
 When raised up to glory profound ?

*Croydon.*

T. WHITTLE.

## Letters by the Household of Faith.

## LETTER BY RUTH BRYAN.

My beloved Friend in Jesus, High Pavement, Nottingham,  
Nov. 27, 1855.

**I** THINK it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you ; but be comforted in knowing the Lord's gold is always tried with fire, and that the trial often comes in a time and way least expected,—like him of old who said, “When I looked for good evil came, and when I waited for light there came darkness. I went mourning without the sun ; I stood up and cried in the congregation.” And thus it seems to have been with you in the change of ministry, which must have been very trying ; but

“God is His Own interpreter,  
And He will make it plain.”

Still wait on Him in wrestling prayer, and ere long the dark cloud will burst

"In blessings on your head."

The Lord often puts a death upon means and ministers, because we are so prone to look *to* them, instead of *through* them. "Power belongeth unto God;" and the most suitable and efficient ministry is only a blessing as He makes it so. In order that we may learn this experimentally, and be taught to live in simple dependance upon Himself, He will sometimes cause the brook of ordinances to dry up for a season; by which I mean, we shall feel no power in them; and the minister whom we have found the most profitable, shall bring no message from the Lord to our souls. I have been in this case, my dear friend, and have had to bless the Lord for it afterwards; for although very painful, yet the blessed Spirit does thereby teach to profit, and bring us to say, with David, "My soul, wait thou *only* upon God; for my expectation is from Him."

I am grieved to hear that you are suffering serious bodily affliction; but if you find Jesus with it and in it, it will indeed be to you a cup of blessing, as I have richly proved. For as the bitter waters of Marah were made sweet by the healing tree which Moses cast into them, even so the most bitter affliction is healed of its bitterness when by faith we apprehend a precious Jesus as the Tree of Life, "Whose leaves are for the healing of the nations."

I think I told you how much I have enjoyed these words: "Who healeth all thy diseases," as regards myself. Not that my body is healed of the disease, or is ever likely to be, but the disease itself is healed of all that would savour of wrath, or curse, or bitterness. It is all love, though disagreeable to the flesh, and the spirit can see so much—so very much—mercy in it, that it can feelingly and rejoicingly say in this matter—"It is well." This, however, is only by "the working of His mighty power;" for when I was first fully confirmed as to the nature of the malady, gloom overhung my mind, and I could not for some time feel as I desired. I have thought it was like the first day—evening and morning—not the brightness first, but the shade. My soul did groan unto the Lord for a blessing in it; but I could not for some time spread out my case before Him, or "fill my mouth with arguments;" yet He hears "the voice of our weeping," and "our groaning is not hid from Him,"—yea, it is audible in His ears: He knows what it means, and what we would say and feel if we could; even, "Thy will, not mine, be done." We may groan for prayer, and sigh for prayer, and think we cannot pray; but that groan and that sigh are prayer in His account, and He often answers them, as this unworthy heart can testify: for though in one part of the affliction

my mind was enveloped in clouds, yet ere long the blessed Sun of Righteousness did "arise with healing in His wings." Then was sorrow turned into joy before Him, and gloom and darkness fled away at His presence.

Oh, beloved, He can take off the keen edge from everything to which our frame is subject, and turn the curse into a blessing—yea, turn the water of affliction into the wine of consolation.

I have been led quite unintentionally to speak thus about myself; but perhaps those things flow most freely which we have ourselves tasted and handled; and as you are now a "companion in tribulation," may the blessed Spirit breathe into your soul some word of comfort or encouragement, that by His power you may be strengthened with might in the inner man, "unto all patience and long-suffering with joyfulness." And, may I be allowed to say?—that whatever be the nature of your affliction, you will find it weakening to look at it; but looking unto Jesus, you will have momentary incomings of strength and support;—not a stock in hand, but just as you need it. When Peter looked at the waves he soon began to fear and to sink; but while he looked at his Master, though they were still as boisterous, yet all was well. So I find it, and so will you. When looking at this or that painful thing, it is quite too much for us; but when looking unto Jesus, and leaving all with Him, we are borne through the trial, and the very mountains become a plain: yea, and the floods which we thought would overwhelm us, are made to divide, that we may pass safely through.

May the Lord increase our faith, and cause us to live in the fullest privilege of those deep words: "Ye are not your own;" and may He be pleased so to nourish your faith by His word and Spirit, that you shall find how sweet it is

"to lie passive in His hands,  
And know no will but His."

Then you will say, "This is the Lord's doing, and marvellous in my eyes." And whatever your present state may be, my heart would say, "Is anything too hard for the Lord?" Nothing! He can support and deliver. He can make you joyful *in* the affliction, and then bring you with joy out of it. If His holy will, may he soon command deliverance for you, saying, "I am the Lord that healeth thee."

I trust your soul is more at rest in Jesus. Oh, may He bring you fully into that liberty wherewith He makes His people free,—which is such a liberty as the debtor has when his surety has paid all he owed; such a liberty as the prisoner has when he is told that the law has nothing against him. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that



condemneth? It is Christ that died. Yea, rather, is risen again. Who is even at the right hand of God, Who also maketh intercession for us" (Rom. viii. 34.) 'Ah,' say you, 'but am I the character here spoken of?' Well, read the 7th of Romans; there the character is described to whom belongs the "no condemnation" of the 8th of Romans; and I do think yours is there described: but as long as we look to our evidences for comfort we shall be full of disquiet: for we find such weakness in faith, such wavering in hope, such coldness in love; yea, such shortcoming in everything, that we cannot find here any rest for the sole of our foot—as regards spiritual confidence—it must be all in Christ. "He is the Rock, and His work is perfect," while our works are all broken and faulty. Oh, may the blessed Spirit set your feet upon this Rock, and establish your goings there. May He enable you to the venture of faith—just as you are, with wants and woes, sins and fears:

"Venture on Him, venture wholly,  
Let no other trust intrude."

It is not only one venture, but many; the life of faith is a continued venturing afresh; finding no more in self to encourage us at the last than at the first. Remember how, in the midst of all discouragements, "David encouraged himself in the Lord his God;" and that is just what faith doth. By reason of the flood of corruption within and tribulation without, the poor soul can find no place of rest; but by faith she flies to the Ark, and the Lord pulls her in.

I was indeed thankful that you got the least encouragement from my last. The Lord will in His Own way provide your spiritual meat in due season; and though you may sometimes feel ready to faint before it comes, yet He will not delay too long, for He is full of compassion, and knows how and when to speak a word in season to him that is weary (Matt. xi. 28-30).

Fear not! the Lord has "thoughts of peace" towards you, "and not of evil, to give you an expected end." I commend you to that precious Jesus Who still "receiveth sinners and eateth with them." Wishing you every covenant blessing, I remain in His warm love,

Your unworthy but affectionate friend,

Mrs. M. Turner.

RUTH BRYAN.

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A BLESSED WELCOME BY OUR PRECIOUS CHRIST.—Return and welcome; if thou wilt, thou shalt. Although thou canst not of thyself, yet I, that call, can make thee able. Let the fault be Mine, if, when thou wilt return, I let thee die.

QUARLES.

## THE GOSPEL ADVOCATE ADVERTISER.

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## CHAPEL DIRECTORY FOR SEPTEMBER D.V.

N.B.—The \* placed before a day denotes a Prayer Meeting.

### CHAPELS WITH PASTORS.

|                                                              |                                                                                                                                                                                |
|--------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>BIRMINGHAM</b> —Parade Chapel                             | <b>MR. WAKEFIELD</b> , Pastor. Lord's Days and *Mondays & Wednesdays (E.)                                                                                                      |
| <b>BURTON</b> (Church Street)—<br>Providence.....            | <b>MR. LAWSON</b> , Pastor. Lord's Days and *Tuesday & Thursday Evenings.                                                                                                      |
| "    West Street .....                                       | <b>MR. HARBOUR</b> , Pastor. Lord's Days and Tuesdays (E.)                                                                                                                     |
| <b>BURTON</b> —Jireh Chapel.....                             | <b>MR. C. PIERPOINT</b> , Pastor. 1st and 3rd Lord's Days in every month.                                                                                                      |
| <b>LEWISWELL</b> —Grove Chapel ...                           | <b>MR. T. BRADBURY</b> , Pastor. Lord's Days, and Tuesdays and *Fridays (E.)                                                                                                   |
| <b>HIGHESTER</b> —Providence.....                            | <b>MR. W. WOODS</b> , Pastor. Lord's Days and Wednesday and *Friday Evenings                                                                                                   |
| <b>WIDDINGLY</b> —Little Dicker ..                           | <b>MR. W. L. COX</b> . Lord's Days and Wednesdays (E.)                                                                                                                         |
| <b>LESTBOURNE</b> —Cavendish Pl. (late North St.) Chapel ... | <b>MR. A. J. BAXTER</b> , Pastor. Lord's Days and *Tuesday and Thursday Evenings. 14th, Mr. WHITTLE; 11th (E.) and 25th (E.), Mr. HALLETT; and 18th (E.) and 21st, Mr. J. NUNN |
| <b>FIVE AKE DOWNS</b> .....                                  | <b>MR. T. MARTIN</b> . Mr. ANSCOMBE every 4th Lord's Day.                                                                                                                      |
| <b>LAKENBY</b> —Devonshire Road                              | <b>MR. J. VAUGHAN</b> , Pastor, Lord's Days and Tuesday and Friday * Evenings                                                                                                  |
| Trinity Chapel.....                                          | <b>MR. J. NUNN</b> , Pastor. Lord's Days and *Mondays (E.)                                                                                                                     |
| <b>LAKENHAM</b> (Baptist).....                               | <b>MR. BENSON</b> , Lord's Days and Fridays (E.)                                                                                                                               |
| <b>LEWISFORD</b> —Port Vale .....                            | <b>MR. R. A. BARBER</b> on Lord's Days and Wednesday Evenings                                                                                                                  |
| <b>LEWISFORD</b> —Salem, Free-school Lane.....               | <b>MR. M. WELLAND</b> , Pastor. Lord's Days, and Tuesday and *Friday Evenings                                                                                                  |
| <b>LEWIS</b> —Jireh .....                                    | <b>MR. W. HAZLETON</b> , Pastor. Lord's Days, and *Monday and Thursday Evenings.                                                                                               |
| <b>LEWISHAM</b> —College Park (Baptist).....                 | <b>MR. B. V. SCOTT</b> . Lord's Days.                                                                                                                                          |
| <b>LIVERPOOL</b> —1, Smollett St. Kensington .....           | <b>MR. G. DAVIS</b> , Pastor. Lord's Days and Tuesdays and *Fridays (E.)                                                                                                       |
| <b>LONDON</b> —(Clerkenwell)—Woodbridge .....                | <b>MR. W. SINDEN</b> , Pastor. Lord's Days, and *Tuesday and Thursday Evenings                                                                                                 |
| "    Regent Street, City Road .....                          | <b>MR. J. HEATHER</b> , Pastor. Lord's Days and Wednesdays (E.)                                                                                                                |
| "    (Staining Lane)—Gresham Street.                         | <b>MR. J. WHITTERIDGE</b> . Lord's Days.                                                                                                                                       |
| "    Gillespie Road, Highbury Vale.                          | <b>MR. J. WISE</b> . Lord's Days and Thursday Evenings                                                                                                                         |
| <b>LARGATE</b> —Mount Ephraim Thane rd. Baptist Chapel       | <b>MR. T. MULVEY</b> , Pastor. Lord's Days and Tuesdays (E.)                                                                                                                   |
| <b>LEWARK-UPON-TRENT</b> —Jireh                              | <b>MR. SILVESTER</b> . Lord's Days and Tuesday and *Friday Evenings                                                                                                            |
| <b>LEWWOOD</b> , Lower (Elm Grove)—Bethel .....              | <b>MR. J. MEAD</b> , Pastor. Lord's days and Tuesday* and Thursday Evenings                                                                                                    |
| <b>LEWISHAM</b> —Rye—Nunhead Street Baptist Chapel .....     | <b>MR. CALVIN MARTIN</b> , Pastor. Lord's Days and Wednesdays (E.)                                                                                                             |
| <b>LEWIS</b> (Mead Vale)—Jireh.....                          | <b>MR. J. PERROTT</b> . Lord's Days.                                                                                                                                           |
| <b>LEWIS</b> (Dorset) Providence                             | <b>MR. KNIGHT</b> , Pastor                                                                                                                                                     |
| <b>LEWIS</b> (Dorset) Providence                             | <b>MR. ROW</b> , Pastor, each Lord's Day (except the 3rd and 4th in the month) each 4th, Mr. CHRIS. SHARP                                                                      |
| <b>LEWIS</b> (Dorset) Providence                             | <b>MR. WINSLOW</b> , Pastor. Lord's Days.                                                                                                                                      |
| <b>LEWIS</b> —Bethel .....                                   | <b>MR. C. HUTCHINSON</b> , Pastor. Lord's Days.                                                                                                                                |
| <b>LEWIS</b> —Bethel .....                                   | <b>MR. R. KNIGHT</b> , Pastor.                                                                                                                                                 |
| <b>LEWIS</b> —Bethel .....                                   | <b>MR. J. ADCOCK</b> . Lord's Days                                                                                                                                             |
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|                                                   |                                                                                                                                        |
|---------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| BEDFORD—Zion .....                                | Services on Lord's Days                                                                                                                |
| BEDWORTH—Eura .....                               | Mr. BURKETT. Services on Lord's Days                                                                                                   |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM every                                                                          |
| BRIGHTON—Egremont Lodge .....                     | Lord's-day at 11 and 7.                                                                                                                |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 25th, Mr. J. NUNN                                                                                                                      |
| CHIDDINGFOLD—Providence .....                     | [27th—List of supplies not received when going to press.]                                                                              |
| DORKING—Public 1 all .....                        | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                                             |
| EDENBRIDGE .....                                  | Services on Lord's Day. [List of supplies not received.]                                                                               |
| FAYERSHAM—Assembly Rooms .....                    | Oct. 2nd, (M.) Mr. HAZLEBRIEG, (A.), Mr. MOCKFORD (E.) Mr. POPHAM                                                                      |
| GRANTHAM—Calvinist Chapel Castlegate .....        | 1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN                                         |
| HADLOW DOWN .....                                 | 11th (E.), Mr. BAXTER; 14th and 16th (E.), Mr. WAKEFIELD; 24th (E.) Mr. DAVIS                                                          |
| HASTINGS—The Tabernacle, Cambridge Road .....     | Mr. WHITTLE 4th Lord's Day                                                                                                             |
| HORNSEY RISE—Aged Pilgrims' Asylum .....          | 4th, Mr. WRELAND; 7th, Mr. LITTLETON; 11th, Mr. NUNN; 14th, Mr. LAWSON; 18th, Mr. SMITH; 21st, Mr. BOTTEN; 25th and 28th, Mr. MOCKFORD |
| HORSHAM .....                                     | [List of supplies not received.]                                                                                                       |
| ISFIELD .....                                     | 7th and 21st, Mr. ANSCOMBE                                                                                                             |
| LITTLEPORT .....                                  | 14th, Mr. C. PIERPOINT                                                                                                                 |
| LONDON—Bloomsbury Chapel (Commercial Road) .....  | Service on Lord's Days                                                                                                                 |
| MAIDSTONE .....                                   | 4th, Mr. GRIFFITHS; 7th, 14th and 18th, Mr. MILLS; 11th, 21st, and 25th, Mr. PEPPER; 28th, Mr. GREW                                    |
| MANCHESTER .....                                  | Every 4th Lord's Day, Mr. ROW                                                                                                          |
| NEWICK .....                                      | Religious Institute, 100, Corporation Street.—Thursdays (E.)                                                                           |
| PETWORTH—Ebenezer .....                           | 3rd and 28th, Mr. C. PIERPOINT                                                                                                         |
| RAMSGATE—Albert Room, Albert St. West Cliff ..... | 7th, Mr. WHITE; 14th, Mr. ALLEN; 21st, Mr. FOSTER; 28th, Mr. FESKETT                                                                   |
| RICHMOND—Bethlehem .....                          | Lord's Days, Mr. ADAMS                                                                                                                 |
| RINGER, near Lewes .....                          | 7th, Mr. PEPPER; 14th, Mr. GREW; 21st, Mr. JENNER; 28th, Mr. HEAD                                                                      |
| ROTHESFIELD .....                                 | Service on Lord's Days                                                                                                                 |
| SALISBURY—Old Gaoi Chapel .....                   | Every 3rd Lord's Day, Mr. ROWE                                                                                                         |
| STOOD—Zoar .....                                  | Lord's Days (10.30 and 6.30), Mr. C. BRIDER                                                                                            |
| WALWORTH—Surrey Tabernacle .....                  | Service on Lord's-days                                                                                                                 |
| WISHPORD—Barn .....                               | Service on Lord's Days & Wednesdays (E.)                                                                                               |
| WITLEY—Surrey Gardens .....                       | Lord's Day Afternoons (3), Mr. C. BRIDER                                                                                               |
|                                                   | Lord's-day Mornings, Mr. WHITBOURN                                                                                                     |

Mr. BAXTER will (D.V.) preach at Loughboro' on Tuesday (E.), 9th; Grantham, Thursday (E.), 11th, and Littleport, Lord's-day, 14th.

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THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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## THE GOSPEL ADVOCATE ADVERTISER.

**CORRESPONDENCE RECEIVED.**—G. Applegate, J. B. C. C., T. S., E. Reed, S. Jones, E. Knight, R. A. Barber, C. W. Barnes, T. Bradbury, M. Dyer, J. Bedgarie, J. T. Goodwin, W. J. Parks, T. Batchelor, J. Boileau, C. Noakes, H. Carr, F. Allen, A. Elkins, G. Davis, C. Hutchinson, W. Anderson.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to Sept. 22nd: S. G., £1. Mrs. Black, £1 1s. Miss F. Bevan (per Mr. Lawson), £5.

The next Monthly Meeting of the Committee will be held (D.V.) at Jireh Chapel, Lewes, on Monday Evening, October 18th, at 7 o'clock.

**DEAR SIR,**—Will you kindly permit me to draw the attention of your readers to the special and interesting service, an advertisement of which appears in this magazine. Our esteemed friend, Dr. Doudney, will (D.V.) preach for this Society on Wednesday, Oct. 22nd, at 7 p.m., in the Church of St. Mary, Woolnoth, Lombard-street. This church is well-known as the scene of the labours of John Newton, whose hymns and other writings will ever be dear to the Lord's people, and it has been chiefly for this reason, the earnest desire of Dr. Doudney for many years to have an opportunity of preaching the Gospel in this Sanctuary. By kind permission of the present Rector, this Service has been arranged, and we heartily invite the attendance of Christian friends.

Contributions towards the Collection will be thankfully received from those unable to attend.

I am, yours sincerely,

J. E. HAZELTON, Secretary.

**"THE HOPE OF THE RIGHTEOUS,"** Two Sermons by Mr. C. Pierpoint, at Newick, Sussex, on the occasion of the death of Mrs. Sophia Barratt, we can cordially recommend to the notice of our readers. Price 2d. May be had of our printers, the Messrs. Robinson, Brighton.

**THE RETIREMENT OF THE MARQUIS OF RIPON** from the Viceroyalty of India. All true Protestants must heartily rejoice at this, though what he has done—the seed he has sown—in aid of Rome and the Jesuits in India, will perhaps never be fully known till the world's harvest. But one source of consolation all the elect have—the Lord's counsel shall stand, and He will do all His pleasure: and even the temporary success of antichrist shall only hasten its downfall.

**IMPERISHABLE versus PERISHABLE.**—The Jesuits appear to be carrying matters with a high hand at present in England. We hear that at the Health Exhibition the sale of the Bible has been stopped, while Romish Works and Novels are freely permitted, and that the plea is that none but "*perishable*" articles are to be sold there! What do the Jesuits and their tools at the place imply by this? Is it a tacit acknowledgment of the *perishing* nature of their own works, and the *imperishability* of the Word of God? Whatever these "*workers together*" for Rome may intend, they shall yet prove their wisdom in thus acting to be folly, and that it shall have its end in "*everlasting shame and contempt*," in contrast to the glorious truth, "*The word of the Lord ENDURETH FOR EVER.*" Go on, Cardinal Manning, with all your priestly coadjutors; the day hastens fast, when He Who now sits enthroned in the heavens, laughing at your proud but futile attempts against His truth and purposes, shall speak in wrath, and vex you in His sore displeasure. Go on, lording it in England, till the eyes of the nation are opened to see what you really are and intend to do, and is aroused to act in the spirit of its Reforming forefathers. The Lord hasten it in His time.

To the Editor of the *Gospel Advocate*.—Sir—Will you kindly give me through the columns of the *Gospel Advocate* your views upon the following facts. I may mention that I have purposely refrained from giving names of persons and places; as in seeking your views I wish to avoid engendering any personal feeling: but if these names are required I can furnish them. The facts are shortly these:—At a chapel where the distinguishing doctrines of grace are upheld—but where read sermons take the place of preaching—certain discussionary pieces have on different occasions been read at the services—such as "*The Godhead of Christ: A Refutation of Mr. Ford's Heresy*," or "*The Mystery of Godliness*;" Arguing the point with Mr. Winchester." In reading such pieces I hold that the deacons do wrong, and I feel very much inclined to think also that the congregation do wrong in listening to such reading, because it presents itself to my mind as being precisely similar to going to a public meeting to hear the persons themselves argue were they alive. I am well aware it might be contended that the result of the discussion favours the doctrines of free grace. But this argument is surely identical with doing evil that good may result. Will you please inform me in your opinion—(1) Whether it is right for an argumentative discussion—such as "*The Godhead of Christ: A Refutation of Mr. Ford's Heresy*," or "*The Mystery of Godliness*;" Arguing the point with Mr. Winchester"—to be substituted for sermons either read or preached, notwithstanding the aim of such discussions may be to

3) If so, what do you suggest is the best course to protest against it? Yours obediently,  
ENQUIRER.

[In essaying to reply to the above we must state in the first place that we have no idea as to the chapel referred to, neither do we wish to know which, or where it is. Secondly, we utterly disclaim the position of judge, while giving our opinion, in all kindness, as one that has obtained mercy of the Lord to be faithful. 1 Cor. vii. 25.]

In our personal view of the matter, as placed before us by our correspondent, there appears on the surface to be strong objections to the practice of introducing personalities into ordinary divine worship, even when contending earnestly for the faith once delivered to the saints. For such personalities have, to say the least, a very distracting tendency, and are more likely to keep the creature than the Lord before the eyes of the people, and according as their sympathies may be excited to produce disturbance instead of tranquility in mind and feelings. The names of Messrs. Ford and Winchester may have died out of the remembrance of most of the present generation, and to excite enquiry as to who and what they were, where they dwelt and whether they answered the respective Treatises fulminated against them, instead of directing the thoughts to God alone, can hardly escape some evil consequences. It may indeed be that some in the congregation alluded to are known by the deacons to have imbibed the errors of the persons named, and for this reason they may have read the refutation specified. But even in this case, we should deem it wiser policy to select some able sermons touching on the points in question, and of which many both by old and modern divines may be found, and thus enforcing the great truths of the gospel, without the revival of forgotten and perhaps unworthy names. "The Godhead of Christ" and "The Mystery of Godliness" are topics largely dealt with in sound sermon literature, and need but a little trouble in the way of enquiry and a few pence in order to obtain. We read emphatically: "WITHOUT CONTROVERSY, great is the Mystery of Godliness," and we cannot do better than accept this declaration as truth, and avoid all personal contention unless special call for it arise. In all public worship everything tending to distract the attention from the pure Gospel of Christ should be carefully avoided, and "truth and peace" steadily kept in view.

(2). As to the propriety of listening to the matter objected to, this must rest with the individual conscience. What some could bear without annoyance would quite upset others. If all agree that the above-named controversial writings are unprofitable as respects the time and place there will, no doubt, soon be an end to the reading of them, by proper, that is courteous and firm request, being made to the deacons to discontinue the same. And (3) such a request is what we should advise, rather than angry and hasty withdrawal from the place, if it be one where the doctrines and experience of the gospel have long been in repute, as there are too many divisions in our day to need any addition where offence is not intended.]

**THE TABERNACLE**, Cambridge Road, Hastings.—The Anniversary SERMONS connected with this place of Worship, will (D.V.) be held on Lord's Day, OCTOBER 26th, when TWO SERMONS will be preached by Mr. A. J. BAXTER, of Eastbourne. Services at 11 and 6.30. Collections in aid of the cause.

**AGED PILGRIMS' FRIEND SOCIETY**.—A Sermon in aid of this Society will (D.V.) be preached on WEDNESDAY EVENING, October 22nd, at 7 o'clock, by Dr. DOUDNEY, of Bristol, in the Church of St. Mary, Woolnoth, Lombard Street, E.C., by kind permission of the Rector.

The attendance of friends on this interesting occasion is cordially invited.

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J. E. HAZELTON, Secretary.

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A Benevolent Fund has been commenced, and subscriptions to this are respectfully requested. On Wednesday evening Service has been established for the benefit of the inmates and other friends.

Further particulars to be obtained of the Secretary, Mr. W. Jackson—office, 88, Finsbury Pavement, E.C.

**GOSPEL BOOK MISSION TO THE ARMY AND NAVY.**—MR. C. BRIDGER, OLD GAOL CHAPEL, SALISBURY, Wilts, will be glad to receive donations from all lovers of free-grace in books and money, to help in the work of disseminating Gospel truths among our British soldiers and sailors.

**FOLKESTONE FREE AND SOVEREIGN GRACE MISSION.**—Rev. J. de Ford, President. Mr. J. Spicer, Hon. Sec. Mr. D. Mackay, Hon. Treasurer. Committee—Messrs. Meacher, Whitehouse, Forbes, and Back.—The Committee of the above Mission most earnestly appeal to all who love the distinguishing doctrines of Grace, as taught by our Reformers, the Articles of the Church of England, and the Westminster Confession of Faith of the Church of Scotland, for funds to carry on the Lord's work in distributing sound and truthful tracts, free of the prevailing Arminian, Ritualistic and Romish teaching of the degenerate days in which we live. It is a time when the creature is exalted above the Creator; when the infinite and eternal Jehovah is represented as a disappointed God, willing to save all, but cannot—contrary to the words of the Lord Jesus. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." The necessity of a Room, suitable to hold Meetings, is much felt, and a sum of about £400 would procure that much desired aid. The Secretary, Mr. Spicer, 4, Priory Gardens, and the Treasurer, Mr. D. Mackay, 11, the Leas, will thankfully receive and acknowledge any contributions in money, tracts, books, sermons and magazines. P.S. No tracts will be distributed by this Mission but those of Free and Sovereign Grace principles.

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## ESSAYS ON HARTS HYMNS.—LXVI.

## HYMN 61.

N a worldly and sceptical age the apostolic exhortation sounds startlingly peculiar: "Whatsoever ye do in word, or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him," Col. iii. 17. Nevertheless the words are no less important now than at the period in which they were penned to the church at Colosse. For the glory of the Person and position of the Lord Jesus Christ was in no more danger of being underrated then than now. All the prominent tendencies and popular movements are more or less decidedly antagonistic to the truth—"Christ is ALL and in ALL." The interminable expositions of Scripture teeming from the press, backed up by the general teaching from the pulpit, are all bending the bow and directing the arrow against that "ALL-FULLNESS" which it pleased the Father should "dwell in Him." Col. i. 19. But this unhallowed combination "against the Lord, and against His Anointed," is sure of utter defeat: for "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Psalm ii. 1—4.

It is not to be supposed that Paul, in the words quoted, was directing to a common and constant lip-use of "the Name of the Lord Jesus," in the ordinary avocations of life, or in conversation upon the merest trifles. This would soon have reduced the "Name which is above every name" to the common level of all others. The Puritans, justly disgusted with the infidel licentiousness of Charles and the cavaliers, stumbled over this stone. Rushing to an opposite extreme, all they said or did was tinged with this misguided enthusiasm. On the other hand: There is nothing pertaining to life in its smallest matters, in which the guidance and blessing of the Lord are not needful, and "in the Name of the Lord Jesus" these are by prayer to be sought and obtained from the Father of mercies.

The Mediatorial character of the dear Redeemer is, therefore, the great point with the apostle. They to whom he was writing at Colosse had been pagans. They had heard of the manhood of Christ in all He did and suffered: but Paul would not have them rest there. So in the first chapter of his grand epistle he speaks of Him as "the Image of the Invisible God, the firstborn (or chief)

of every creature" (ver. 15). Here is Godhead, with all its attributes and perfections. This linked with the human nature forms the Christ of God. Either nature separated, He is no longer that glorious Person. Having thus proclaimed his Lord's dignity, and "redemption through His blood, even the forgiveness of sins," in consequence of His "having made peace through the blood of His cross" (vers. 14, 20), Paul warns those He addresses against dividing his Master's well-earned honour, with the forms and ceremonies of Judaism, or "the oppositions of science, falsely so-called" (chap. ii.). The Lord Jesus must be everything to them, and "whatsoever" they did "in word or deed" (in the Lord's service, whether publicly or privately) they must "do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him."

It is plain that Mr. Hart in the present hymn takes this as the consistent view of the matter. He begins—

"When we pray, or when we sing,  
Or read, or speak, or hear,  
Or do any holy thing,  
Be this our constant care :  
With a fixed, habitual faith  
Jesus Christ to keep in view ;  
Trusting wholly in His death  
In all we ask or do." *Ver. 1.*

This is true Religion in all its rich vitality. But how much of experimental discipline is necessary to bring the Lord's people to follow the admonition ! Not till thoroughly convinced of sin, with all its attendant hopelessness and helplessness in the flesh, will or can such undivided homage be rendered to the Saviour. Self, as a body of death, must be renounced as utterly unworthy of the slightest confidence, for His Name to be alone the object of dependence in all that is engaged in. Nor this alone. The Holy Spirit must operate that sweet confiding faith in the heart, which emboldens it, in the face of all that it feels and sees of its own nature's vileness, to draw near to the Father in the Person of the Son. Otherwise the soul feels repelled, by what it is in itself, from advancing forwards. As, for instance, the prodigal when returning would not only smart under the remembrance of his squandered wealth, and polluted life, but in his degraded appearance, as that of a ragged beggar, would shrink from contact

with his wealthy father and his sumptuous abode. And the father's first care, after giving the proof of his unaltered love, was that the found lost one should be suitably apparelled for the position he was to thenceforth occupy.

Two portions, therefore, are presented by the apostle before the church, to express the Mediation of Christ, and the Holy Spirit's work of faith in connection with it. 1. "Through Him we both (Jews and Gentiles) have access by one Spirit unto the Father." 2. "In Whom we have boldness and access with confidence by the faith of Him." Eph. ii. 18; iii. 12. No other way is there of getting near to God save by Christ's death-sacrifice; and no other means except by faith, and that wrought by the Spirit. Neither does Mr. Hart ignore this latter fact when he speaks of

"a fixed, habitual faith;"

for there is such a thing, however many of the Lord's family may "seem to come short of it." Its nature in the soul is "abiding" (1 Cor. xiii. 13), therefore it must in that sense be "*fixed*" and "*habitual*." But further: as this heavenly grace is fed by knowledge and enriched by experience, its "*fixed*" and "*habitual*" nature becomes developed and demonstrated, both to the believer himself and to those about him. To *himself* specially: for notwithstanding he feels no improvement in his old-Adam nature, as he advances in years, yet the apprehension of the wrath of God, which once sorely troubled him when corruptions were strong, ceases to oppress him, through the knowledge he acquires of the unalterable nature of the merits of Christ and the everlasting love of the Father. Viewed thus, the terms "*fixed*" and "*habitual*," as applicable to his faith, do not mean an unvarying condition of mind and feelings, or an ever-rejoicing state of soul; but the calm and firm reliance upon covenant mercy, through the finished work of Christ by an inward persuasion, through spiritual evidences, that the soul has passed from death unto life. And this constitutes the chief difference between a babe in grace and a strong believer; for the former lives almost entirely upon daily and hourly frames and feelings. But sweet and profitable is that state of heart and mind which constrains us

"Jesus Christ to keep in view"

as the Alpha and Omega of our faith and course,

“Trusting wholly in His death  
For all we ask or do.”

For never shall such asking be void of receiving, or such doing fail to redound to the glory of God.

The “ALL-FULNESS” of the Lord Jesus is the subject of the next verse.

“Holiness, in all its parts,  
Affections placed above,  
Self-abhorrence, contrite hearts,  
Humility and love;  
Every virtue, every grace,  
All that bears the name of good,  
Perseverance in our race,  
We draw from Jesus’ blood.” *Ver. 2.*

Mr. Hart thus clusters together, like the stars in the Milky Way, this galaxy of precious spiritual graces and mercies in the Person and merits of Emmanuel. Let those who fear the Lord, and yet are fondly looking to their own hearts for the production of any of them, ponder well Mr. Hart’s plain declaration. Christ is made of God unto us “Sanctification” as well as “Redemption.” His blood not only possesses an atoning, but a purifying quality. Not only has it, in God’s account, removed all the sins of His elect, but, applied by the Spirit, it sprinkles their hearts from an evil conscience, and while it removes the guilt subdues the power of iniquity. As the Holy Spirit is given as the seal to Christ’s work, so every grace of the Spirit comes to the redeemed through their interest in the blood of Christ. Nor can “holiness, in all (or any) of its parts,” spirituality of mind, or any other gracious disposition of the heart and will, be derived from any other source than the knowledge of “Christ, and Him crucified.” Marvellous results have followed experiments of a scientific nature, in which the blood of one creature has been transfused into the veins of another; all serving to prove that “the life of the flesh is in the blood.” But all such effects dwindle into insignificance compared with what “the precious blood of Christ” accomplishes—not by transfusion, but spiritual application and drinking. It becomes the believer’s life and vigour. And

“Perseverance in our race  
We draw from Jesus’ blood.”

A blessed prayer winds up this sacred poetic effusion. And with

the strictest propriety it addresses the Lord Jesus in His sacrificial character, and as the immutable One, "the same yesterday, and to-day, and for ever."

"Lamb of God! in Thee we trust;  
On Thy fixed love depend;  
Thou art faithful, true, and just,  
And lovest to the end:  
Heaven and earth shall pass away,  
But Thy word shall firm abide;  
That's Thy children's stedfast stay  
When all things fail beside." *Ver. 3.*

Here in apposition with His people's "fixed, habitual faith," the "fixed love" and "stedfast word" of the Saviour are beautifully brought forth. By these we learn that the stability of faith's exercise is not to be the confidence of any child of God, but the unfaltering faithfulness of Him Who saith, "Heaven and earth shall pass away, but My word shall not pass away:" and Who "having loved His Own who were in the world, He loved them unto the end."

May it be the privilege of writer and readers to realise more fully the answer to this sweet petition which closes our present subject.

THE EDITOR.

### THE BABEL BUILDERS.

AN UNPUBLISHED SERMON BY THE LATE MR. S. TURNER, OF  
SUNDERLAND.

*"And they had brick for stone, and slime had they for mortar."—*  
Genesis xi. latter part of 3rd verse.

 IN this chapter we have an account of the building of a city, and of a tower, called the tower of Babel. It is said, "And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth." We may take notice that the whole of the building and the materials of it were the work of men. God never seems to have been consulted upon it. We have no account of any prayers for direction or assist-

ance from Him. It is, "Let us do this, let us do that," from beginning to end. I believe their intention in building this city and tower was twofold. First, to escape another deluge, and secondly, to gain a name, that future generations might behold with wonder and admiration this great fabric, begun, continued, and perfected by the sons of men. Unbelief and pride were the moving principles that stirred them up to this work, and continued them at it, till God came down, confounded their language, scattered them abroad, and prevented the finishing of this tower. God had made a covenant with Noah; and Isaiah declares God had "sworn" unto Noah, "that the waters should no more go over the earth." Had they believed this, they would never have set about making provision against another deluge. Nothing but pride could have set them at building such a tower in order to get a name. But however, God showed His displeasure against it, and put an end to it; and it is called the tower of Babel, which signifies "confusion" or "mixture." And instead of gaining a name of credit, it is left as a reproach upon them to this day: "For they had brick for stone, and slime for mortar."

Now the same building and the same materials are going on to this present time, and will till the earth and all its works are burned up. The Apostle Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works" 2 Timothy iii. 16. 17. And sure I am, that this passage, if seen in God's light and applied by His power, is profitable for doctrine, reproof, correction and instruction in righteousness; and I wish I may be able in some measure to express myself according to the sweet light my God hath given me of it.

There are two buildings, in a spiritual sense, going on at this time. The one was begun by Satan, and is carried on by him, though man appears the chief agent. They have the same object in view as the Babel builders had, viz., to escape a deluge and make themselves a name. The same principles, viz., pride and unbelief, stir them up and keep them on, and they use the same materials; for to this day they have brick for stone, and slime have they for mortar. The other building from first to last is the work of God. And He uses stone instead of bricks, and mortar instead of slime—and (in my small measure) to describe these two buildings is my aim.

When God made Adam, he made him upright, gave him dominion over all the earth, and only gave him one law: "Of all the trees in the garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Adam transgressed this

command, and brought death upon his own soul, and upon all the human race: for the apostle Paul says, "Therefore by the offence of one, judgment came upon all men to condemnation;" and that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" that is, all have sinned in Adam, and all have sinned in their own persons. It is impressed, more or less, upon the hearts and consciences of men, that there is an hour of death, a day of judgment, and that ungodly men will be "drowned in destruction and perdition." To escape this deluge of wrath, men are labouring to erect a tower whose top may reach to heaven. And in this building the devil employs many master-builders to direct the labourers in the work. They are called by the Saviour "blind guides," and "foolish men;" never having their understandings enlightened into God's truth, and never being made wise unto salvation. All that are led or instructed by them are as foolish as themselves. "Let them alone," saith the Saviour; "they be blind leaders of the blind; and if the blind lead the blind both shall fall into the ditch." And the wise man leaves it on record, that "the foolish man believeth every word, but the prudent man looketh well to his way."

We have no account that these Babel builders ever laid a foundation. Perhaps they were entirely ignorant of the necessity for it. If there was one laid it was on the earth, on the plain of Shinar. So these foolish builders never laid a foundation but on the earth, or as the Saviour says, on the sand. Man uninspired by God's most Holy Spirit, is declared to be of this earth and earthy. Every man that is attempting to gain heaven by his own works, lays no foundation but in himself, his own wisdom, his own power, his own holiness, his own obedience, his own perseverance; these are the foundation of his faith and hope. Now as man is but dust and ashes, and unto dust he must return again, this foundation must give way, and of course the building falls: and Christ says, "Great is the fall thereof"—so great that it falls into the bottomless pit, and never rises again to all eternity. Now in order to erect this building, these foolish builders go first to making bricks, for God has no hand in this tower. It is beautiful to observe the striking images the Holy Ghost makes use of, to show the insufficiency of human work. Stones were God's work, man has no hand in making them, but bricks are made by man. It is clay that is dug out of the earth, mixed with ashes formed by man and burned with straw, and then put together by man; and every part of this mystical building I am endeavouring to describe, is from first to last the work of man. The fear that first moves a man to look out for an escape from the wrath of God, these foolish



builders produce themselves from earthly men. "Their fear toward Me," saith God, "is taught by the precepts of men:" it is man's work.

A preacher who is capable of working upon the corrupt passions of man, by a dismal cast-down countenance, by a loud thundering, hollow voice, may so describe the pains, horrors and hopeless state of the damned, that he may frighten and alarm careless sinners, and set them in their own strength to escape the damnation of hell. And as long as these taskmasters are over them so long they work, and the Devil often makes these ten times more severe than ever Pharaoh's taskmasters were to the Israelites. When they have produced this fear, their next mixture is ignorant, false, fiery zeal. And here they set to, and *agonize*, as the Arminians call it, in subduing their iniquities and yielding obedience to a broken law. After they have worked a while at this, the mixture in these bricks is a false hope; for meeting with no opposition from Satan, and being given up to a strong delusion by God, they leave off swearing, lying, drinking, gambling, sabbath-breaking, profligacy, &c., and attend constantly at church or chapel, give alms, talk about religion, read religious books, understand several doctrines, take the Sacrament, look serious, act seriously, &c., and upon this outward change they place their hope. So that the hope is fleshly or earthly, so that you see this is also dug out of the earth. Another mixture in these bricks is blind confidence, which has for its object the goodness of their own hearts, their partial obedience to the law, and the instruction of their blind guide. Their faith stands in the wisdom of men, but not in the power of God; for out of the earth these materials for the bricks are taken.

Now these builders having set these blind labourers to make bricks, or to bring men to the church who are possessed of carnal fear, false zeal, false hopes and unscriptural faith, these bricks are burned with straw, and then they are put together. By straw, I believe, is meant wicked teachers and human doctrines; for as all God's people are tried by fire, viz., by God's ministers, who are called a flaming fire; and by the Word of God, called a fire, Jeremiah xxiii. 29, and by Christ Jesus, called a Refiner's fire, Malachi iii. 2, ministers of Satan are false fire; and their doctrines, instead of being according to God's word, are said to be after men, Isaiah l. 11, Matthew xv. 9. Now by this straw are these bricks burned and by them they are hardened, and their carnal fear, their false zeal, hope and faith are found to stand this fire, and therefore they are considered as proper materials for this building. Thus

they use bricks instead of stone, and in the next place, slime have they for mortar. In the 13th of Ezekiel, we have an account of God's displeasure against these foolish builders, who cry, "Peace, peace," when God has not spoken, and when, from God, there is no peace, so that they used untempered mortar, and God declares that His storms shall come against the wall that these have built with untempered mortar. Now these bricks are united together with slime, which will hold but for a short time, for when the union of these bricks, or hypocritical professors, comes to be tried, they part asunder. Light in the head, being of the same persuasion, either Baptists, Independents, Church-folks, Arminians, &c., going to the same meeting, living in the same neighbourhood, admitted as members in the same church, sitting down at the same table, shaking of hands, mock humility, false peace—this are the bands that unite these bricks together; this is the slime they use for mortar. Thus you may observe that these professors, and the church that is built up by them, are like the bricks used for, and the building of the tower, all the work of men's hands, and that they have the same objects in view; first, to escape a deluge, and secondly, to gain a name—for all the works of these builders and of their bricks is to gain a good name among men. All their works, saith Christ, are to be seen of men. No real religion carried on in private between God and their souls. No shutting the closet door and praying in secret. No giving of alms with the right hand so that their left knows nothing of it. No, this would not suit their pride; their religion must be known by all the neighbourhood; it must be blazed abroad. Their prayers must be heard at prayer meetings and public assemblies, and their work at home is to study to pick out grammatical, fine, flowery language, and how to spin their words out to a proper length, and make them suitable to every hypocrite present, that they may be admired and applauded. When they give alms, the trumpet must sound; it must be made known how exceeding charitable such an one is. The almshouse door, the church gallery, the meeting house, must have an inscription to keep this in memory, and who was such an one, and how much such an one gave. This building must be carried on to get a name, that the builders may be noticed and remarked as devout, serious, charitable persons, holy souls, precious christians, &c., and this is their object. As to the glory of God, the salvation of Christ, the benefit of souls, this is not regarded. To get themselves a name is the aim of these builders: "Go to, let us build a tower to get us a name," &c. Thus as they have the same objects in view, so they are stirred up by the same principles, unbelief and pride, for every self-righteous builder is a proud man and an unbeliever.

. God has provided a hiding-place from the storm and a covert from the tempest of His wrath. He has revealed His dear Son as a deliverer from wrath, and declared "we shall be saved from wrath through Him," Romans v. 9; and that, by faith in Christ, we shall for ever be delivered from all condemnation, John v. 24; that not by works, but by grace we should be saved, through faith, Ephesians ii. 8, 9; that by the works of the law no flesh shall be justified in His sight, Romans iii. 20th verse; "that there is none other name under heaven given among men, whereby we must be saved," but Christ Jesus, Acts iv. 12: that all that believe in this name, and renounce their own works, shall never come into condemnation. "For this is as the waters of Noah unto Me (saith the Lord); for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee." Isaiah liv. 9. But these self-righteous builders disbelieve every word of this; and, in direct opposition to the revealed will of God, are determined by their own free-will and power to build a tower whose top may reach to heaven, that, by climbing up here, they may get to heaven, without being beholden to God's Spirit or to His grace, but by their own works. "Let us make bricks, let us build a tower," this is their language. But God's word is: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." But these neither believe Moses' writings nor Christ's words. If they believed the former, they would cease from their own righteousness, and if they believed the latter, they would embrace His. But the other principle prevents this, viz., pride. They are so proud of their own supposed righteousness that they cannot submit to Christ's. So proud of their own works, that they cannot submit to God's grace; and so proud of their own tears, fasting, prayers, agonizing, &c., that they cannot submit to be cleansed from sin by Christ's most precious blood. They are determined to reject the rich provision God hath made for poor, helpless, perishing sinners, and to cleave close to the commands. And the apostle Paul says the law doth not exclude boasting; and these foolish builders and their build-ings are making their boast of the law to this day, being ignorant of the infinitely perfect righteousness the law requires, and of the infinitely perfect righteousness of Christ, and that He is "the end of the law for righteousness" to all that believe. They go about to establish their own righteousness, and, as I before observed, are too proud to submit to the righteousness of God; for never having the law applied to their consciences in its unlimited, unaccommodating, spiritual demands, they take it in an outward sense, and so fancy they are righteous by it. I say "fancy," for in reality there is no

righteousness but Christ's that will ever meet, or satisfy, the demands of the law.

Christ says of all the Pharisees, who cried up the law so much, and boasted so much of obeying it, that they were only outwardly righteous before men, or in the estimation of men; for if they professed only one God; if they did not worship idols of gold and silver, wood or stone; if they did not swear falsely or vainly in God's name; if their shops were closed on the Sabbath, and they and their's ceased from work; if they did not use their parents ill; if they never committed adultery, nor stole, they concluded they kept the law, and therefore, thanked God they "were not as other men." "And all these things have I kept from my youth." This is the language of the foolish builders to this day; for the law never excludes boasting, except it is when it comes home to the heart and conscience in its spirituality. Then when anger in the bosom is murder; when a lustful eye is adultery; praising ourselves a robbery committed on God's glory; when love to God with all our hearts, soul, mind and strength, and love to our neighbour as ourself, is required; when we find the thought of foolishness is sin; that idle words must be given an account of at the day of judgment, and that God requires absolute holiness of heart and life, and an unerring course therein: for "Cursed is the man that continueth not in all things written in the book of the law to do them"—when the law comes home in this way, then the sinner is brought in guilty, and boasting is stopped. But these Pharisees know nothing of this, or they would never attempt to build their hopes of heaven upon a killing command.

Thus these builders lay their own foundation: viz., self-righteousness. They make their own bricks: viz., fear taught by man, false hopes, ignorant zeal, presumptuous confidence. They unite them together themselves with feigned faith and dissembled love: and with these they build up a tower whose top they intend shall reach to heaven. But God, in the day of judgment, will come down and discover the base foundation and wretched materials to their everlasting shame and contempt.

*(To be continued.)*

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### YET IN THE WILDERNESS.

Barrow Hill, Staveley, Chesterfield,

Oct. 7th, 1868.

My dear Friend and Sister, beloved in the Lord,—I feel constrained to drop you a line or two of greeting. I am yet in the wilderness, where thorns and briers abound. Scorpions and vipers

often cross my path, and sometimes the desert is pathless, with nought but pitfalls, gins, snares, and traps on every hand. But, "mercy endureth for ever." He, Who hath mercy on His afflicted, still holds His promise good, "Lo! I am with you alway." Oh what security from abounding evils we have here;—*Jesus ever with me*. In union with our glorious King Emmanuel we cannot fail—we cannot fall. We are more than conquerors through Him that loves us. Scorpions cannot bite. Vipers cannot venom. Pitfalls, gins, snares and traps are powerless. Satan desires to have, but Jesus' prayer prevails: "Father, I will that they whom Thou hast given Me be with Me *where I am*." Precious words! "*Where I am*." Where Jesus is, His people must be. Where the children are, the Elder Brother must be. Clouds may gather; darkness may surround us; but the darkness cannot hide a single lamb from the Good Shepherd's gaze. *Tempus fugit*. Time flies! Eternity is fast coming on. The family is being fast gathered home. What a meeting awaits us. "Oh to be over yonder!"

Grace be with you. May the kind Forerunner ever be revealed to you, and shed His glories hourly o'er your path, so prays

Yours faithfully in love unfeigned,

THOMAS BRADBURY.

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#### SYMPATHY.

[To the widow of the late J. C. Porter, whose obituary notice appeared in our July number.]

"He is not dead, but sleepeth."

Bereaved one, mourn not thy husband dear,  
 He sleeps in Jesus free from sin and pain;  
 Life's warfare o'er, an end to doubt and fear;  
 He lived in Christ—for him to die is gain.  
 The Saviour, Whom he loved and served below,  
 Has called him from thee for a little while;  
 Time passes quickly, though it oft seems slow,  
 When grief is great and God withholds His smile.  
 Yet though the waves of sorrow o'er thee roll,  
 They shall not overwhelm,—thy God is nigh;  
 He will sustain and comfort thy sad soul,  
 And kindly raise thy drooping heart on high.  
 On high, where now thy loved one views His face  
 Without a cloud between, where all is love;  
 Oh! may thy thoughts be drawn to that blest place;  
 Thy heart's affections set on things above!  
 At His appointed time the call shall come  
 For thee to join the dear one gone before;  
 To dwell with him in the celestial home,  
 And praise redeeming grace for evermore!

Hornsey Rise, July 14th, 1884.

F. C.

## NOTABLE MARGINAL READINGS.

## No. 1.

THE LORD'S WILL, HEART AND HAND.

*"He doth not afflict WILLINGLY."*(Margin)—*"He doth not afflict FROM HIS HEART."* Lam. iii. 33.

T must be borne in mind that a large number of the marginal readings are the work of the same godly and able men who in 1611 gave us that noble version of the Scriptures, which even the Revised Version of 1881 has not been able to supersede. And further, it should be distinctly understood that many of these marginal readings are more correct than the words in the text, and especially when the word *Hebrew* (contracted to *Heb.*), or *Greek* (contracted to *Gk.*) is placed before the proposed alteration—the former in the Old Testament, the latter in the New. Hence Dr. Hawker was wont to say, we are informed, that ‘the marginal readings were like old gold, very precious.’ In the text before us this seems particularly so.

It is very true that the “will” and the “heart” usually keep company. If the latter is not disposed to do a certain thing, the “will” is certainly lacking. Consequently if the Lord does “not afflict willingly” the children of His electing love, “His heart” cannot be in the strokes He gives them. And this is the truth; and so far the *text* and the *margin* are (as is frequently the case) *one* in meaning, though *diverse* in expression. But even when this is so, they each throw a fuller and clearer light on the mind of the Spirit, as He graciously deigns to beam forth in the respective portions.

The common failing of all the Lord’s people, “who suffer any kind of severe tribulation,” is, to judge of His *heart* by His *hand*. Never will the declaration prove erroneous, that “no chastening for the present *SEEMETH* to be joyous, but grievous,” Heb. xii. 11. This is the estimate the flesh with its senses puts upon the afflictions. They “*SEEM*” to be (not they *ARE*, mark that difference!) “*grievous*,” that is, “*heavy*.” Whereas when faith is in powerful exercise, the description given of them is, that they are “*light* afflictions, which are but for a moment,” 2 Cor. iv. 17. Sacred are those seasons when grace can thus triumph over the infirmities and corruptions of nature, and give to a loving and compassionate God the glory due unto His name, and the honour due to His dealings!

But more often than otherwise the smarting flesh and troubled mind fret and rebel against the burdens imposed and the stripes they must endure, even when the Lord’s *hand* is visibly in operation in all that is felt and feared. And when we read of those who

“suffer according to the WILL of God” (1 Peter iv. 19), does it not seem at variance with the words, “He doth not afflict WILLINGLY?” For even the sword of the wicked is in the hand of God, Psalm xvii. 13, 14; so that whether the suffering come directly from Him, or indirectly through human or Satanic agency, Jehovah’s secret “WILL” is accomplished in all that takes place.

There must therefore be this distinction observed: That between the *mind* and *heart*, even of man, there is often great divergence,—the judgment perceiving the “needs-be” for the doing of something which the feelings shrink from. An affectionate father discerns an absolute necessity for administering correction to a deeply-loved child, while his heart would fain spare the rod and inflict no pain. Which is to prevail, *mind* or *feeling*? For the sake of his offspring’s welfare the *mind* must rule, and the chastisement required is given. He does not afflict *willingly*, as respects his HEART, yet it is according to the *will* of his JUDGMENT.

From this simile, which all Jehovah’s dealings with His sons and daughters are based upon in Scripture, we may clearly discover this precious truth: That while no affliction, temptation, or sorrow can befall His adopted ones contrary to His covenant WILL, or all-wise JUDGMENT of what is “for their profit, that they may be partakers of His holiness,” yet His HEART is not displayed in any of the pain they feel. For that HEART beats with the intensity of infinite love, and “in all their afflictions He is afflicted,” Is. lxiii. 9. Were His HEART in the anguish He occasions them, it would be an evidence of hatred, not of love; of wrath, and not of mercy. But “He doth not afflict from His HEART.”

His HAND smites in accordance with His supreme knowledge that it is indispensable, as His children are at present constituted. Yet even while so doing He knoweth their frame, and remembereth they are dust. And

“His heart is made of tenderness,  
His bowels melt with love.”

and, “like as a father pitieth his children, so the Lord pitieth them that fear Him,” Psalm ciii. 13, 14. And in due season how graciously He demonstrates this! The scourge is laid aside, the rebukes are silent, the tears are dried by His hand, and the loving tones of His voice remove all sorrow, hardness, and trepidation from the heart of the afflicted, as they thus receive a renewed proof that Jehovah’s HEART is not to be judged at all times by His HAND: for “whom the Lord loveth He correcteth; even as a father the son in whom he delighteth,” Prov. iii. 12. O for grace to meditate on the HEART, while enduring the HAND?

AQUILA.

## PERSONAL LETTERS TO THE EDITOR.

## THE FUTURE ANTICIPATED.

July 28th, 1884.

Dear Sir,—I am glad to tell you I am a little better ; but I feel very languid. I can't do anything, which is a great trouble to me. But the dear Lord said He would leave in the midst an afflicted and poor people. I find the greater part of them are so. But, sweet thought ! in the midst of all I can say,

“ Afflictions may damp me ; they cannot destroy ;  
One glimpse of His love turns them all into joy.”

These things stir us up and make us long for home. Dear Mr. Irons said, he was such a homeish man he liked to be talking of home. And so do I. How often I sigh and say, Oh, when will the wearisome journey of life be finished ? I feel a stranger and a pilgrim here. I was thinking the other day, it's a beautiful world ; but it's a wilderness to me. But how sweet to know that we are coming up, leaning upon our Beloved.

Mr. M. J. Tryon preached a very nice discourse here from the Songs : “ His mouth is most sweet ; yea, He is the altogether lovely.” I could say His mouth was sweet to me, and has been in the sweet manifestation of His love to my soul. Oh, dear Sir ! His mouth was sweet to me when He said, “ Thy sun shall no more go down, neither shall thy moon withdraw itself ; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” Those words that you preached from the last time you were at L——, were very sweet to me : “ Whosoever believeth that Jesus is the Christ, is born of God.” I could say, as Peter did, when our Lord said to him, “ Whom say ye that I am ?” He said : “ Thou art the Christ, the Son of the living God.” And I could say : “ Whom have I in heaven but Thee ? and there is none upon earth I desire beside Thee.” Oh, “ His mouth is most sweet.”

I was very much encouraged in reading a sermon of yours upon “ Gospel light and walk.” How many, you said, were walking in the light of revelation ; but how few in the light of enjoyment. And if ninety-nine out of a hundred were walking in the light of revelation, we need not be surprised that we find so few companions. But how sweet it is when we can find one saying, “ My Beloved is mine, and I am His.” He “ feedeth among the lilies ;” and it is “ the voice of my Beloved ! Behold, He cometh leaping upon the mountains, and skipping upon the hills.”

My dear young friend and I would liked to have been at the Grove Chapel last Sunday week, to have heard you preach from those beautiful words : “ Therefore they shall come and sing in the height



of Zion, and shall flow together to the goodness of the Lord ; for wheat, and for wine, and for oil, and for the young of the flock, and of the herd ; and their souls shall be as a watered garden, and they shall not sorrow any more at all." A friend sent her a few remarks that fell from your lips. You were speaking of a person who was in great trouble, and could get no rest : for the more she prayed she seemed worse. She could get no rest ; but the Lord was only trying her faith. For does He not say, all who come "unto Me, I will in no wise cast out." And you said they have an old enemy to cope with, which is the devil ; and he is ever on the alert, seeking whom he may devour ; but, with God's help, they can, and shall, overcome him. My dear friend said, "How nice he speaks." I said, "Yes ; and it seems all for you." She said, "It does." Oh how she longs to say, "My Beloved is mine, and I am His." The dear Lord keeps her a long time waiting. I wish, dear Sir, He would give her a kiss ; then she would indeed say, "His mouth is most sweet." I try to encourage her all I can. She heard Mr. Bradbury preach the time she was staying at the Grove. She said he was very encouraging. How she longs to walk in the light of enjoyment. This is the language she often uses. It is,

"The high consolations of friendship divine,  
The joys of salvation, when will they be mine?"

"Oh," she will say, "how nice to be you." But, dear Sir, I am not satisfied with walking in the light of enjoyment. I want to walk in the light of exploration. We are ever longing to know more and more. I feel like David, when he said, "I shall be satisfied when I awake with Thy likeness." I often look forward to the resurrection morn, when He will awake His spouse from sleep. Oh then to hear Him say, "Come, ye blessed of My Father ; inherit the kingdom prepared for you before the foundation of the world."

O what a glorious change ! when this mortal shall put on immortality. It was sown in corruption, yet it shall be raised in incorruption. Oh, dear Sir, how it makes one long for this glorious change. Could the veil be drawn aside which hides the heavenly country from our view, what a scene would meet our gaze. O what songs of adoration ! When I sit down in sweet meditation, I feel on the wing to be gone ; then it will make one say, "Oh, break my fetters ; for I must be gone." Then, dear Sir, we can say farewell to everything. Dear Mrs. Rowe might well say : "Roll faster on, ye lingering minutes. The nearer my joys, the more impatient I am to seize them." She says : "Break away, ye thick clouds ! Begone, ye envious shades ; and let me behold the glories ye conceal." Paul might well say : "Eye hath not seen, nor ear heard ; neither hath it entered into the heart of man (to conceive) the things

that God hath prepared for them that love Him." Oh! what a sweet rest awaits the children of God, and what a sweet rest to the ministers, when it shall be said to them :

" Servant of God, well done !  
Rest from thy loved employ ;  
The battle fought, the victory won,  
Enter thy rest of joy."

My sister unites with me in kind love.

Believe me to remain,  
Yours sincerely,

S. M.

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REFRESHMENT FROM THE WORD.

London, August 3rd, 1884.

Dear Sir,—I cannot help writing to tell you, because it seems rather a strange thing to me, that I should feel so broken to pieces in reading the history of Samson, which I was yesterday. Every time I think of it, it comes with the same brokenness of heart and spirit. His last prayer to his dear Lord and God was the cause of my brokenness, in the dear Lord's answering him. I cannot get from me his whole career or life, which you know, dear Sir, was a most remarkable one. A Nazarite from the womb, like Jeremiah ; but the difference in their lives is so remarkable in every way, as you know, and yet the one is as true as the other. They both had the same Omnipotent Arm of Jehovah to help and instruct them ; but their calling—I mean their work—was so different. I feel that there must be a very deep meaning in his actions, and that they are recorded for a purpose, perhaps only known to the Lord. But there must be a meaning for them, or they would not be recorded. I feel it so ; and look at the dear Lord's condescension to His child. When Samson was very thirsty, how miraculously He gave him water to drink. He could not die then ; his time was not come, although he thought he should with thirst. But no ; he had another act to perform. A child of God making sport for the world is a great mystery ! Was it poor Samson's puny arms that razed the pillars of the palace ? Oh no ! I could not help exclaiming, it was Samson's God in him. Ah ! and He is the same God now. He is my God as well as Samson's. Oh how it broke me. I feel it too solemn to pen very often what I feel. It is so sacred, and yet so sweet, that it is not easily forgotten for a time. It is the first time I experienced such sweetness in reading Samson's life. I have read it several times before in my life, and well remember telling a dear friend, when she was sorely buffeted by the enemy with such things as cannot be named, with the greatest confidence, that I

was quite sure the Lord would never have shown her what He had if He had meant to destroy her. And so it proved: it was the chief thing I could say to her at the time. But previous to this she had had a most blessed revelation from God; such an one that I have never had. And I knew it was true, for when she was telling me, she seemed hardly in the body, and her face shone quite heavenly, as it were. After a time it was taken away from her, or rather hid from her; nevertheless it was all made right again after a time of sore conflict. What a mercy we are not all tried alike! Dear soul, she was in a state indeed. But she was not suffered to go quite out of her mind. No; but it was sharp work. She is still a member at Regent-street Chapel, and has been for many years—nearly as long as myself, and so is my other friend, only she has removed with her family to Charlton, near Woolwich.

To return to Samson. His first act struck me. A young man meeting a young lion; rending it asunder as though it had been a kid with his hands only. For we read he had nothing in his hands. We don't read that he called upon God; but the "Spirit of God came mightily upon him" without his asking. O what a God we have to do with! What cannot He do for His tried children? Surely everything that is necessary for their good and His Own glory. We don't read that he said anything about it to any body. He was not a boaster of his exploits. No; not to even His father or mother. But he knew wherein his strength lay. Yes in his spiritual Head. His locks of hair were symbolical, were they not? Well, it came into my mind yesterday that Mr. Huntington had somewhere spoken of Samson as a type of Christ. I looked in my "Light shining in darkness," and when I came to the sport that is spoken of by him, and saw how he opened it by our blessed Christ, O I thought of my feelings the day before. I knew there must be a deep and clear meaning in the words; for I did feel them solemn words indeed: and they were reproduced by the blessed Spirit's influence again in my poor heart, by reading them in Huntington's book: and again this morning. O to think that one so vile as I should be one of His Own elect: one who would have been one of the worst had I been among the crowd at His death. Yes; I am sure I should; felt I should; and said so to the dear Lord. I did indeed enjoy reading his sermon on Samson slaying a thousand with the jawbone of an ass; for it certainly spoke to me in many places.

What a mercy that the dear Lord gifted such a man to feed His poor tried children, as He did him and others also: but he seems so clear that he is more easily understood. It is just as though he

were by your side talking to you. It is so simple and yet so true. It just brings to my mind what you said of that singular verse in the Proverbs, that you mentioned in your sermon at Bloomsbury Chapel the other evening. The first time I read the verse I did think it was a singular verse; but thought no more about it till you named it: and you opened it very beautifully and true: namely, the 27th verse of the 12th chapter. "The slothful man roasteth not **THAT** which he took in **HUNTING**." I know I enjoyed it while you were talking about it, and saw great truth in it: but the sweetness is gone now.

This morning, Sunday, I have been reading another of Huntington's sermons: Proverbs vi. 20, 21, and 22 verses. And truly it was meat and drink to my soul. It was so personal in many places in dear Jacob's great strait. It is said he did not flee from it, nor go to an arm of flesh. No; you know his wise directions and all about it. Well, it was a most sweet morsel to me. And so was the account of David, in the 2nd of Samuel xv. chapter, verses 25, 26. O Sir, here I was, and am almost, overcome, because it comes so close, and I was passing through it at the time. "Let Him do with me as seemeth Him good." Here was faith speaking dubiously; but with much humility and submission. O how encouraging. And the next moment, as it were, as firm and as resolute. I felt it so, that I would die in the field before I would give up what the Lord has given me—a poor, worthless nothing—by His grace. O, Sir, it was blessed indeed, and is still most sweet, that I, above all others, should be so highly favoured, who is in herself one mass of sin, and tormented by the devil, and called fool and idiot and everything else. I tell the devil I know it all; but what of that? He cannot wrest the promises from me at present. They stand as good and sound as when they were first spoken. He leaves off without making any answer. But he caused me bitter anguish for a time. And it is only Bible language after all. I am not one by myself; although I am a woman. For he was a great enemy to Hannah. But Hannah overcame him by prayer. I like her song much. It has been blessed to me many times, and the hymn on it. In trouble, what a resting place have they who know and are privileged to use it; and in times of sore conflict to have a throne of grace. O what a resting—quiet resting—there is in the Lord at these times. The devil seems to be in such a hurry. He does not mean to let things take their proper course, as it were; but longs to begin and meddle. All my prayer is for the dear Lord to preserve me. "Call upon Me in the day of trouble;" and, by this grace and help, I am enabled to do so at times. But I cannot help saying, as I did to the dear Lord a few days ago, that I do think it

would be better to go home. I think so. I want nothing ; I have everything I want, and yet I feel I should like to go home. Best, if it is Thy will, dear Lord ; but Thou knowest best : "Thy will be done." See how beautifully Miss Larkin was called home, and at an early age rather. I felt very blessed under it, and so I did upon reading "God's immutability and encouragement to prayer;" and I like your little extract upon it. I must say, with the good man, Charnock, "His immutability is the greatest encouragement" to a poor, distressed, devil-hunted soul. A scorning devil, a perplexing devil, a harassing devil needs something strong to cast anchor upon, a child of God knows full well. We don't have anything on the ground of desert but wrath and misery, which are our due. Spiritual things are got at by hard rowing against wind and tide very often ; but the haven is sure at the last.

I do so thoroughly enjoy Mr. Thorpe Smith's letters. He did not "die a vagabond," I trow not. With the poor writer I often tell the devil I wish he would have patience, and just wait awhile before he begins : and he does for the time ; but he is very restless with me. He tries hard to keep Him, "Who careth for us," out of sight and mind too all he can ; but he is not his own master, that is a mercy of mercies. His power is limited. He knows it, and that mauls him. But what a mercy, "the righteous shall hold on his way," though death and hell appear to obstruct the way ; and "he that hath clean hands shall be stronger and stronger." May the dear Lord grant it so in every one of His dear children ; for our dear Redeemer's sake. Amen.

Dear Sir, I had another rich feast at the Aged Pilgrims' home, on the 24th of last month. Aye, it was good indeed. The text was the 14th verse of the third chapter of Ecclesiastes : "I know that whatsoever God doeth, it shall be done for ever," and so on. O I was enabled to beg of the dear Lord to own and bless it to His aged children there ; for it was solid food, that would do to live on and die on. And surely they must be looking out for their dismissal from this world of labour and toil. I feel the world has not done with me ; though I feel to have done with that, and would gladly leave it, were it the Lord's will. But, it may be, they have more ties than I have. I have not any now, since my father's death, and no acquaintance scarcely ; so that I shall not be missed as some of them perhaps would be. My own dear sister causes me to tremble for her. It is a great grief to me, she will not bear faithful dealing. O how I try and beg of the Lord to cause her to see differently. I know that none but the Lord can, and I know He can if He will. O may it please Him to do so.

Now may the Lord strengthen His Own sent servants in mind

and body. I was sorry to see that there are some who are laid aside, or nearly so, by your announcement in this month's *Advocate*. There was Mr. Bradbury the other night; never sat down the whole time he was there. He did the whole of the work himself. He is not a young man.

AN OLD PILGRIM.

## THE ANTIQUITY OF ERROR.

### No. 1.

HAT *Novelty* is but another term for *Heresy* is proverbial: yet there is scarcely a modern theological Error but had its counterpart in Antiquity. With the First Transgression there was departure from God, the Fountain of Eternal Truth: and in all the after manifestations of His Truth in the way of mercy, Error has been a powerful disputant and persistent adversary. The lives of the patriarchs and the testimony of the prophets prove this; and the history of Israel and Judah in every age confirming it.

When the fulness of the time was come, God sent forth His Son, made of a woman. As THE "TRUTH" in all its grand embodiments of divine revelation, He appeared, taught, wrought, and suffered among men. He laid the foundation deep and firm of all orthodoxy. "All the words of His mouth were in righteousness; there was nothing froward or perverse in them;" and "they were all plain to them" who were blest with a spiritual understanding, and "right to them" that found knowledge. Prov. viii. 8, 9. But they were twisted and distorted by His adversaries, and often mistaken for a while by His own disciples.

Having glorified Him on the earth, and finished the work He gave Him to do, the Lord Jesus returned to the Father, and sat down at His right hand, invested with full mediatorial power to save His people, and rule and subdue all His and their enemies. The promised Holy and infallible Teacher and Comforter, Who was to be the Guide into all the Truth (John xvi. 13), was shed forth upon the apostles at Pentecost; and thenceforth began to unfold the great mystery of the incorporation of the elect Gentiles with the elect Jews in one body in Christ. The gates of hell were assailed and shaken. The obsolete forms of the dead Mosaic ritual and the corrupt worship of an idolatrous and licentious Paganism were exposed in their nakedness, by being set in the light of the Lord's countenance, and "the Word of the Truth of the Gospel" ingathered many as trophies of the triumph of a risen, ascended, and glorified Christ.

This stirred up to redoubled activity the zeal and energy of the

great Deceiver of souls. During the days of Immanuel's sojourn on earth, the Prince of the darkness of Error had withstood, both personally and by human agency (such as the Pharisees, Sadducees, and Herodians), "the testimony of Jesus;" and when the Saviour was enthroned, Satan found that in the ministrations of the apostles he had to contend against a more manifest success than had visibly attended the personal labours of their Divine Master. John xiv. 12. The preaching of the Gospel "with the Holy Ghost sent down from heaven" invaded his kingdom, and spoiled him of many a devoted servant. This enraged him. What could he do to effectually crush this movement? To his subtil and inventive mind three courses were open. He must **WITHSTAND**, or **COMPETE**, with this holy agency; or he must so **CORRUPT** it, by the leaven of heresy, as to render it harmless to his interests.

He began with **OPPOSITION**. He arrayed the same men against the Lord's servants who had crucified their Master. Acts iv. 1. Threats, scourging, imprisonments, and death, were employed, as occasion served best. Yet still the Word of God grew, multiplied, and prevailed. Acts xix. 20. Failing in this to extirpate the Truth, the adversary next adopted the **COMPETITION** theory, and set up Moses against Christ in the early church, by urging circumcision and the observance of a portion of the Jewish ritual on the apostolic converts. Acts xv. This was a specious bait; and for a time it took well. For the Antiquity of Moses, to those who reasoned according to the flesh, outvied the claims of Christ by many centuries. "We know that God spake unto Moses" (John ix. 29), was their warrant for refusing to part with his appointments, and many were beguiled from the simplicity in Christ by this highly plausible argument. It was necessary for the temple to be destroyed, as it shortly after was by the Romans, and for the priesthood and sacrifices to be violently abolished, that the gospel kingdom, which could not be "moved," might take its proper position in the earth. Heb. xii. 26-28.

Baffled thus far, the next move of Satan was that of **PERVERTING** the Gospel of Christ with "damnable heresies and doctrines of devils." The Epistles abound with solemn warnings against these. Paul, Peter, John and Jude in their letters to the churches utter their denunciation against those who propagate those spiritual falsehoods, while they predict the unhappy success that would attend their efforts. Taking leave at Miletus of the elders of Ephesus, Paul said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise,

speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts xx. 28-32. John, who survived Paul, was witness to the truth of his testimony, and writing but a few years subsequently, said, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They WENT OUT FROM US, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us," John ii. 18, 19. Thus from early times have been fulfilled those lines of Cowper:

"When nations are to perish in their sins,  
'Tis in the church the leprosy begins."

And all is to be attributed to the artifice of the devil, in perverting "THE TRUTH as it is in Jesus" to soul-deceiving lies, in which "another Jesus," fraudulent and valueless, appears as the trust of the deluded ones: even as our Lord predicted: "Many shall come in My Name, saying, I am Christ; and shall deceive many," Matt. xxiv. 5. And though these words, in their most direct reference, applied to the deceivers that arose at the time of the destruction of Jerusalem; yet they must not be limited to that period. Antichrist has had its ten thousand developments; though they all find their centre in the Pontiff of Rome, as "the Man of sin and Son of perdition," who is identified with a system of boundless iniquity.

And how wonderful it is that, notwithstanding the early rise and potent influence of Error, under the guise of Christianity, the Lord has not permitted any of His elect to be seduced thereby to their final ruin. His faithfulness has ever kept in view His gracious promise respecting those who believe in His name: "If they shall drink any deadly thing it shall not hurt them," Mark xvi. 18. Often have they sipped from Circe's enchanted cup. Often have they staggered for awhile like drunken men. But the foundation of God has stood sure, with this seal attached, "The Lord knoweth them that are His," and the reproofs of the Holy Spirit's instruction have afforded them grace to "depart from iniquity," however fascinating its nature and great its power.

It will be perceived by the intelligent reader of Church, or Ecclesiastical History, as it is termed, that the phrase *Christianity*, as employed by most writers (including Mosheim), does not mean "pure religion and undefiled;" but that vitiated thing which, to say nothing of the second and third centuries, from the time of Constantine the Great (the fourth century) spread with such rapidity among the nations of the earth. All bore the honoured name of



Christians who were baptized by Greek or Latin Ecclesiastics, or those deputed by them; and all besides were Pagans, whether, as did the Mohammedans, they professed belief in the God of Abraham, or were worshippers of the innumerable divinities of old Greece or Rome. And thus, in our own times, through the general delusion of the age, we occupy a similar, if not *more* degraded position; for in the mouths of the great majority in England and on the Continent, the sacred name, Christians, or Disciples of Christ, is not limited even to persons *christened*, as it is called, but means no more than *human beings*, as distinguished from the *brute creation*. And had a Darwin produced, or could his venerator produce, that *missing link*, whose evidence of identity between man and beast were sufficient to command the consent of all the Scripture-despising philosophers of our day, there would not remain even that nominal pre-eminence of human nature over the brute's.

But in the darkest of the dark ages, the Lord did not leave Himself without witnesses, whose light, though it was proportionably obscure as they leaned to human interpreters of Holy Writ, yet sufficed to show that, what of the clearness of Truth it possessed, was derived from the Sun of Righteousness. Even as now, the great Head of the Church has His remnant "among many people," who mourn over the general declension from His revealed will in the Gospel, and long for the bright revelation of Christ to their own souls, and in the public dispensation of the Word of Life.

(To be continued, D.V.)

A VAIN THOUGHT.—There are many at this day strongly conceited of the blessing of that Balaam of the seven hills—that blessing but cursed prophet. If they can but get a blessing from the Pope, they think all is safe. If they can but get a blessed sword to do a cursed act,—to cut the throat of God's people, or of their prince, it must needs be effectual. But as Solomon says, "The curse causeless shall not come." We have more reason to fear Rome's blessing than her curse. If cursing could have worked, we had not been a people at this day.

CARYL.

FREE LOVE.—Should the Lord wait till He saw you anything better than a sinner ere He could love you, He could never love you at all. It was "while we were yet sinners" and "without strength" to make ourselves better, that "Christ died for the ungodly." The church said, "I am black, but comely." How so? Old self always black as the Ethiopian; comely only in the Comely One. The greatest sinner must learn this lesson; the greatest saint cannot get beyond it.

ANON.

## OBITUARY NOTICE.

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On Monday, August 18th, Mr. Robert Crabb, of the Fens, Littleport, passed away to his eternal rest in his 85th year. One of the seals to the ministry of the late honoured Mr. Joseph Chamberlain, of Leicester, Mr. Crabb was a grand specimen, in the firmness of his adherence to the truth, in his experimental knowledge of its power, and in his unvarying consistency of life and walk, of the reality of that religion which Huntington was so faithful a champion of. His aged partner preceded him in her entrance into life eternal, as we notified in our last December number; and it may be said of them, "They were lovely and pleasant in their lives, and in their death they *are not* divided."

The many delightful conversations we have had with the venerable saint will ever leave their rich fragrance in our memory. Such a deep sense of creature unworthiness, and of the Lord's goodness in grace and providence we have never seen excelled. The tears would gush from his eyes, as his lips expressed his confidence or hope in his covenant God. Many were the visits of mercy and promises of grace with which he had been favoured, and although now and then a cloud of doubts would arise, it was soon dispelled by the sacred remembrance of the unchangeable nature of electing love. Not seldom has our heart been melted when poured out in prayer with, and for him. "Bethel" has been recorded as the name of the room, while the name of Jesus has been "as ointment poured forth." Few and far between are such specimens of vital godliness and christian consistency. Viewed simply as a man, in physique and deportment, his very appearance and manners commanded respect. But the "fruit" he brought "in old age" in his entire reliance on the blood, righteousness and Spirit of Christ, proclaimed the uprightness of the Lord in His covenant dealings with him.

His end appears to have been very sweet and tranquil. From a short account sent by our esteemed friend, Miss R. Martin, of Littleport, we learn that he was seized with shivering about three weeks before he died, but appeared to get better, and then had a relapse. He was only worse about half-an-hour and said, he was "going home," seemed very comfortable and died. The nurse who was with him, states he gave expression to very beautiful words before he was taken worse, and was much favoured in his feelings, saying of the Lord, "He has promised to be with me, through life, and through death, and to all eternity." Our dear friend Mr. Joseph Martin also had several interviews with him, and found him in the enjoyment of much of that peace of God which passeth all understanding, and which kept his heart and mind through Christ Jesus. To his many other excellent qualities must be added that of gospel liberality. He was one who showed his appreciation of the truth by his actions as well as his words. Well: he is safely landed on that shore where storms and billows never reach, and we pay this cheerful and imperfect tribute to his memory with the commingled feelings of deep regret and spiritual joy at his removal, there being no doubt that he is one of those who, sleeping in Jesus, God will bring with Him.

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## SILENT IN THE LORD.

"I was dumb, I opened not my mouth because Thou did'st it." Psa. xxxix. 9.  
 Thou did'st it, Heavenly Father :  
     Alas ! what can I say ?  
 Flesh grieves, but faith would rather  
     Be still, and learn Thy way.  
 My foolish, sinful nature  
     Would choose a way all bright ;  
 I'm such a stupid creature  
     I cannot see aright.  
 I'd planned the way, in blindness,  
     In which I meant to tread ;  
 And Thou, in loving-kindness,  
     Just interposed instead.  
 And where I looked for pleasure,  
     Did'st put come bitter woe ;  
 Corrected me in measure,  
     To lay and keep me low.  
 And while my sight was clouded  
     With heavy falling tears,  
 Thy dealings seemed so shrouded  
     That I was filled with fears.  
 But yet I know, dear Jesus,  
     Thou canst not be unkind ;  
 And that no trial can seize us  
     Contrary to Thy mind.  
 The cross seems heavy often,  
     And O ! so hard to bear ;  
 Brighton, August, 1884.

But Thy dear love can soften,  
     And take away my care.  
 Oh ! grant me grace to bear it,  
     And strength for every day ;  
 And let me *feel* Thou did'st it,  
     And then what can I say ?  
 Thou did'st it. Ah, I know it ;  
     And yet my stubborn will  
 Does often murmur at it,  
     And seek my comfort still.  
 Thou did'st it : yet in blindness  
     I kick against Thy way.  
 O Lord ! in loving-kindness,  
     Pardon Thy worm, I pray.  
 May I be dumb to creatures,  
     As sorrows press me round ;  
 But pour out all to Thee, Lord,  
     Where only help is found ;  
 And wait the coming glory,  
     In that bright world to come ;  
 And hope to stand before Thee,  
     And be no longer dumb ;  
 No longer dumb in sadness,  
     But joining heaven's throng ;  
 Filled with all joy and gladness,  
     Burst out in wondrous song.

LYDIA.

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

High Pavement, Sept. 29, 1859.

*"Why weepest thou? Whom seeketh thou?"**"Seek ye Me, and ye shall live."*

Beloved Elizabeth,



send you the extract you wished for, and hope it may be to you "a drop of honey from the Rock Christ." I judge you will be home when this reaches you. How singular that I should bring Amelia to see you: that little dispensation was from the Lord, and sparkled with His glory as the twinkling star does with the light of the sun. Oh to yield ourselves, by His power, fully to His control. To give Him the reins, and never touch them again.

“Pleased with all that pleases Thee”—

that is true happiness—

“Strife shall never then betide  
Twixt the Bridegroom and the bride.”

The government is upon His shoulders; there let it rest—and we “rest in Him,” and by faith walk with Him, even when He is walking contrary to our flesh. This brings endearments of communion, and love most precious. “What I have tasted declare I unto you,” that you also may thus have fellowship with us through fellowship with the Father, and with His beloved Son, Jesus Christ. Ah, alas! we too often try to save the life of fleshly comforts, and lose the life of communion; but when enabled for Christ’s sake lovingly to lay down every life He calls for, we find the *hundredfold in Him*—yea, the thousandfold of whatever we have lost in the flesh. And communion is not interrupted by losses, crosses, or pains. Again I speak from tasting—yea, eating—blessedly what I set before you. ‘But,’ say you, ‘how am I to eat it also?’ Fear no loss but the loss of Christ—you know I mean *experimentally*; for *really* you cannot lose Him. But when brought away from self-saving you will begin to taste more fully the rich food of the heavenly banquet.

“You are not your own.” Let Him, your Beloved, do what He will with His Own, and it will prove your confidence in Him. Oh, He is so loving: He is worthy to be trusted;—yes, even while He is amputating what most we prize. I can never express what I have enjoyed in this figure, under cutting providences,—just seeing my precious Beloved, Physician, and Surgeon, prescribing what shall be effectual, and operating upon the part where the knife is certainly needful. But then while keenly feeling the smart, and my flesh crying out under it too, my inner man—the heart of love—has felt sweetly that LOVE held the knife, and guided it, and also regulated all the process; so that while the life blood of self was flowing, or creature comfort was being removed, no harm should accrue from it. He would all the while support with His arm, and often solace with His love—especially while yielding to all His will. And the end of these operations has been more room for Himself. But truly I can say this—Faith-realisation of the Divine Operator has enabled me to say, ‘Go on, dear Lord; and do not spare for my crying.’

I do not know why I write thus: I intended differently. But here it is; so must cast it upon the waters of your soul; if it be the bread of God for you, it may be found after many days.

Do excuse this shocking scrawl—written partly in twilight and in haste; but it is well to catch the drops while they are descending.

Very thankful dear Lady L. is so nicely ; it is a sad arm—and yet not sad ; it is a love-token—and she is sweetly sustained. The Lord be pleased long to spare them. Hope you are a King's daughter, and not going lean from day to day, while you have a child's privilege to the royal table ; and that which is set thereon is full of fatness. Our great sin does not exclude therefrom, for we are to "feed on the sin offering."

With affectionate love in Jesus, yours ever,  
Jeremiah xxxi. 21 ; Lamentations v. 21. RUTH.

### LETTER BY THE LATE MR. J. W. PRIOR.

Chichester, February 20, 1869.

My dear Miss Oakshott,—Have duly received your kind letter this morning, for which I thank you ; but am very sorry to hear your dear brother is so unwell again. You must, I am sure, feel very anxious about him ; but, my dear friend, what a mercy it is our times are in the Lord's hands. I had not time in my last hurried note to say much, and did not name how much we were cheered in receiving a note two or three weeks since from your dear brother George, enclosing a copy of a letter he received from your dear brother John—the first and probably the only letter he has been able to write since his affliction. Several times, in reading it over and over again, have I wept for joy on his behalf : it is one of the sweetest testimonies of the Lord's loving-kindness I ever read. I read it in the chapel the first Sabbath morning after I received it, and the savour and power that was felt was amazing. Have often thought, how kind the Lord has been to us ; that during our long acquaintance we have always been kept together, and the unity is now stronger than ever. What a mercy and privilege to enter into one spirit, and really to enter into each other's trials and deliverances. We can indeed say, "What hath God wrought!"

Will you give my kindest love to my dear and valued friend, your dear brother. I was thinking of him this morning at breakfast time, and this hymn struck me much :

"When languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond our cage  
And long to fly away.

Sweet to look inward, and attend  
The whispers of His love ;  
Sweet to look upward, to the place  
Where Jesus pleads above.

Sweet in the confidence of faith  
To trust His firm decrees ;  
Sweet to lie passive in His hand,  
And know no will but His.

Sweet to rejoice in lively hope  
That when my change shall come,  
Angels will hover round my bed  
And waft my spirit home."

Oh, my dear friend, what a mercy it is : there is a real substance in vital religion ; and, as your dearest brother said in his letter, it

will do to die by. How encouraging when the Lord's loved ones are under affliction, that the Lord Himself supports them, and is to them "the altogether lovely," and "the chiefest among ten thousand."

It has been most encouraging to me to witness the affection and love manifested towards your dear brother by the Lord's beloved ones. And how wonderful that he should have been made so eminently useful to us as a church and people when too ill to write himself, and how mercifully the Lord raised you up to communicate with us on your dear brother's behalf. How marvellously has the Lord crowned your labours with abundant success. I believe, dear friend, you will never have cause to regret our communications on the church's behalf; and the Lord has so wonderfully ordered it, that not one person that I have applied to has refused to sign the requisition either on behalf of Mr. Vinall or Mr. Hunt. So you see when the Lord works, none shall let or hinder. Nothing is too hard for the Lord, and He is very jealous of His honour and glory, so that no weapon formed against His shall be permitted eventually to prosper; and whosoever toucheth the least of His little ones, toucheth the apple of His eye. What a mercy in every way to act under the fear of God. It is

"An unctuous light to all that's right;  
A bar to all that's wrong."

I regret to say Mrs. Prior is still very unwell,—she had a very bad night last night,—or she would have written you long before. She desires her kindest love to you all.

I want to write to your dear brother; but I know He will consider my communications to you almost the same as writing to him. However, I hope to do so in a few days. Hoping that ere this he is recovered again, and that the Lord will—if it can be right and pleasing in His sight—continue to bless the means.

The Lord bless you, dear friends; lift up the light of His countenance upon you, and give you peace.

I remain, dear Miss Oakshott, your affectionate friend,

J. W. PRIOR.

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#### LETTER BY MARY LEVITT.

Dearly beloved in the Lord,—

" E see Jesus." We see Him in His word by the eye of faith, and we have Him in our heart—our Divine and adorable and ever-blessed Lord. We love to speak about Him and write about Him; His very name creates delight. He is our chief; our treasure; our glorious Christ; the true and living

God. He took upon Him the form of a servant, and was found in fashion as a man. He humbled Himself, and became obedient unto death, even the death of the cross. He was a man, a poor man, but He was of the line of David, and He was a King. He was born in a manger; but angels sang at His birth, "Glory to God," &c. The shepherds heard them. Jesus, as man, wept at the grave of Lazarus. He could weep! There we see the Man; but when He said, "Lazarus, come forth," there we see the God. He dies and is laid in the sepulchre as Man; but on the third morning rises again. When He ascended the disciples saw His feet, as He went up,—the Man: but heaven opens to Him: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." There is the God. He was truly man, and truly God: and we claim Him as *our* God. It is said, "The Lord's portion is His people." And we echo back and say, The Lord is my God, my portion. He is our Father, and we claim Him. We are His children; we claim our relationship. When the Church speaks she says, "Whom have I in heaven but Thee?" Christ and His Church are always together.

When we can read our name in God's book, we are sure it is written in heaven; for the Bible is a true copy of the record on high. God has not two wills. "He is of one mind and none can turn Him." We can read our title, and prove we are His children. It is not proved by our dress, as some think. It is not the righteousness of Christ that gives us a title. It is not a child's dress that constitutes his heirship; but union, relationship, being a son, a true born child. "If ye be children, then are ye heirs; heirs of God and joint-heirs with Jesus Christ." "Because ye are sons, God hath sent forth the Spirit of His Son into your heart, crying, Abba, Father." How beautiful and clear the scriptures are. The natural man understandeth not the things of the Spirit of God; they are foolishness unto him; for they are spiritual, and must be spiritually discerned. There must be Divine life, a new birth, new sight. Our eyes must be anointed with eye-salve to give us a new perception. We must have a good understanding and new desires; and nature cannot produce them. They proceed from God, and Him alone. He giveth grace and He giveth glory. He is "the Root of the matter," which is found in His people: for without Him there is nothing but death in the pot. I have been thinking about the answer the disciples gave to Jesus, when He said: "Will ye go away?" They said, Lord, to whom shall we go?"—but not Thee: for "Thou hast the words of eternal life. And we believe and are sure, that thou art the Christ, the son of the living God. They had found the Messias, and believed = in the Lord their

PERSONAL UNION WITH CHRIST.—“Many now,” says one, “take Christ by guess; but be sure that it be Him, and Him only, Whom ye embrace.” So say I; be sure that it be Him. Many mistake the object; they close with somewhat else instead of Christ. At best they choose Christ’s portion; His benefits, His privileges, His purchases, but not His person. But my advice to you is: pitch upon His person—nothing short of it, then is our faith beyond all doubt rightly pitched upon Christ, when Christ Himself—not His benefits and privileges—*only* are chosen and embraced by us. A marriage, if right, is between person and person; not between person and portion! that being a resulting thing. So here, in this spiritual marriage, faith does not marry the soul to the portion, benefits and privileges of Christ, but to Christ Himself. True, I do not say but that true faith gives the soul interest in all the benefits, privileges and purchases of Christ; nor do I say that the soul may not have an eye to those, and a respect to these in his choice of and closing with Christ. Yea, usually these are the first things that faith has in its eye. The first thing that the soul is taken with, when he is drawn to Christ, usually is, that peace, pardon and righteousness which deliver from sin, death and hell, and which he sees are found and treasured up in Christ for souls. But though these things be so, yet the soul must go higher. He must look to and pitch upon the person of Christ, or His faith is not so right and complete as it ought to be. It is the person of Christ that is the great fountain of all grace and manifestation of God to us, and faith accordingly closes with His person. The spouse’s faith seems to do so in Solomon’s Song, v. 6.—*Pearce*.

SATAN’S CRAFT.—In carrying out his tempting designs, Satan chooses such as by relation or affection have deep interest in the persons he would gain. Some will kiss the child for his name’s sake, and like the present for the hand that brings it. It is not likely David would have received that from Nabal which he took from Abigail, and thanked her. Satan sent the apple by Eve’s hand to Adam. Delilah doth more with Samson than all the Philistines’ bands. Job’s wife brings him the poison—“Curse God and die.” Some think Satan spared her life, when he slew his children and servants,—though she was also in his commission,—as the most likely instrument, by reason of her relation and his affection, to lead him into temptation. Satan employs Peter the disciple to tempt Christ; at another time His friends and kinsfolk. Some martyrs have confessed, the hardest work they met with was to overcome the prayers and tears of their friends and relations. Paul himself could not get off this snare without heart-breaking; “What mean ye to weep and break my heart” (Acts xxi. 13).—*GURNALL*.



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| BEDWORTH—Ezra .....                               | Services on Lord's Days                                            |
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NOVEMBER, 1884.

THE  
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FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"WE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to Oct. 24th: Providence Chapel, Chichester (part of Thanksgiving Collection), £2 12s. 6d.; "Nehemiah" (T. W. N.), £2 2s.; A Friend (J. F.), £5 5s.; Mrs. Mason, £2 2s.; Mr. T. Bradbury (per Mr. J. Crutcher), £1 1s.

The adjourned Monthly Meeting of the Committee will be held (D.V.) at Jireh Chapel, Lewes, on Wednesday Evening, November 12th, at 7 o'clock.

**THE ENQUIRY** as to the meaning of Matt. v. 23 and 24, shall (D.V.) be attended to in our next issue.

**NOTICES OF PUBLICATIONS, &c.**—The Eleventh Annual Report of the "Gospel Book Mission to the Army and Navy" must have cheered by its good account, both financially and testimonially, our friend Mr. Brider while compiling it. To be able to show an increase in the amount of support received every year from its commencement is what few really good objects can boast. To begin with a year's income of £26 7s. 10d., and at the end of but eleven years, to be able to say that little has become £1,000 is a surprising result. Yet so it is; but "it is the Lord's doing, and marvellous in our eyes." Apart from the monetary statistics there is also much very interesting matter. The way, too, in which the printing has been accomplished, reflects great credit on Mr. Brider's present enterprise in setting up a printing press. We observe that he advertises two works for sale on behalf of his Mission, namely, the "Biblia Sacra Polyglott," or Scriptures in eight languages; and a "History of Oxford: its Colleges, Halls, and Public Buildings." One thing we would not have Mr. Brider's friends forget: he needs *personal* support, as well as money for his work, and it would be hard indeed if he should lack this, while toiling in the interests of so many. Let our readers apply to him for this Report at Old Gaol Chapel, Salisbury.

**SABBATH OBSERVANCE** (Price ½d. each, 4d. per dozen, J. Gadsby, Bouverie St.) As a testimony of the importance of one day in seven, being duly honoured as a Divine appointment, both for the glory of God and the good of His creatures, this six-paged Tract may justly be recommended for wide circulation. It has, however, this strange defect, that while it applies the term *Sabbath* (to which we do not object) to the Lord's Day, it speaks of it as the "*Seventh*," and not as the "*First*," day of the week. The writer may take for granted that his meaning will be understood; but with the fact before us that Antisabbatarians deny the binding authority of the Lord's Day, *because* it is not the "*Seventh*" as originally instituted, we think it best to point out this inadvertency, and to suggest its amendment in any future edition. The Life and Experience of Whitfield (Gadsby, Bouverie St., price 4d.) is a very acceptable reprint of the autobiography of this remarkable man, and serves to portray, what he was by the Grace of God in a manner which is very soul-profitting to peruse. Although so world-wide his reputation in his own day, Whitfield in our day is only known by vague report. We therefore commend this cheap memento to our readers. "The Boatswain's Mate," by Boatswain Smith, is a work written in a thoroughly nautical style, and may be found very serviceable for distribution among sailors. It is in the form of a conversation between two seamen, and aims to display the riches of sovereign grace in its superabounding over the abounding of sin. It is introduced with a commendatory preface by Captain Wilson, of Highbury, who bears his personal testimony with respect to the Author's life and work. The price we should judge is *is* May be had of A. Southey, 146, Fenchurch Street, London.

Various copies of Sermons have been sent us. We can conscientiously express our hearty approbation of the two following: "The Lord in the Cloudy Chariot," a reprint of a discourse delivered by the late Mr. Irons, in February, 1843. To be had of David Fisk, 6, Brighton Place, Brighton, Id. "It is Finished," an able and excellent discourse, by Mr. W. Sinden, at Regent St. Chapel, City Road, London, on the occasion of the death of Mr. J. C. Porter, including a brief memoir (of the latter), written by himself. To be had of the Author, No. 1, Almorah Road, Downham Road, London, N., or of Wileman, Bouverie Street, price 1½d. "ASPIRATION," an excellent portion of "Gathered Fragments," by our brother, Mr. Bradbury, and treating of the words, "Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." Song i. 2, is also worthy of extensive circulation, as containing choice morsels for the elect family. May be had of the Author. "ACKNOWLEDGMENT," its companion, and founded on the verse following, is equally worthy of perusal and dissemination.

**Memorials of Mrs. Emma Jacob**, late of Dalston, is also worthy of a good word. It is nicely and tersely compiled by Mr. C. Gordelier, at the request of the relations, and may be had from him, we suppose, for 1d. It exhibits vital godliness in life, and a good end at the last.

**ROME AND PERSECUTION.**—Now that various of the popish prelates are asserting the tolerant spirit of Rome some extracts from a letter by pastor Chiniquy, to Dr. Badenoch will not be inopportune, as clearly manifesting the falsity of their declarations. At the same time we must express our warm and deep sympathy with the bold Protestant sufferer, and our joy at his escape from death at the hands of his would-be-assassins. Nor would we omit to notice with pleasure that Belgium seems awakening to a sense of the thralldom imposed by her clerical rulers. The following are the extracts, as taken from the *Protestant Times* :—

"The 17th of last month, when I was preaching in our Presbyterian Church of Quebec, on the text, 'Master, what must I do to be saved?' about two thousand Roman Catholics, led by three priests, attacked the church and broke the windows with stones. When my address was finished, and I was taking the carriage to go to the railway station, thousands of stones were thrown at me, which nearly demolished the carriage. In the good providence of God, there were two heavy cloth overcoats on the seats. I put one around my head, and the other around my shoulders. This saved my life by preventing the stones from cutting the flesh and breaking the bones. But they did not prevent me from having so many wounds and bruises, that when back home I was nailed to a bed of suffering for more than three weeks, constantly in danger of dying from brain inflammation.

"Now, by the great mercy of God, I am considered by the physician out of danger, though I am still suffering acute pains in the head and the parts of the body which had been more exposed to the stones. I avail myself of this first opportunity of my returning strength to ask you to help me to bless God for these new trials through which I had to pass. For it is good to suffer for Him who died on the cross for us. It is necessary, even in this nineteenth century, to seal our testimony for Jesus with our blood. Are we not His soldiers? Must we not be ready, every day, to die for Him, as He did for us?

"This is the seventeenth time that I am stoned, bruised, wounded and nearly killed, for our glorious gospel of light and salvation. And I do bless my God for these trials, when I see the thirty thousand precious souls who have broken the chain of Popery and washed their robes in the blood of the Lamb. I really feel happy when I see that, by the great mercy of God, those dangers and sufferings, so many of my dear countrymen have received the unspeakable gift, and are now rejoicing in its possession.

"I am also happy to tell you that even this last hour of humiliation and supreme peril, when the stones were falling upon me as hail in a stormy night, has been chosen by God to open the eyes of several of my Roman Catholic countrymen who had come through curiosity to hear me, but who have been changed and converted, on the spot, by the grace of God."

**EXCHANGE OF PULPITS.**—On Lord's Day, November 16th, and Tuesday evening, the 18th, Mr. T. Bradbury will Preach at Cavendish Place Chapel, Eastbourne, and Mr. A. J. Baxter at Grove Chapel, Camberwell.

**BETHEL CHAPEL, ELM GROVE, LOWER NORWOOD.**—Thanksgiving Services will (D.V.) be held on Lord's Day, the 2nd of November, 1884. Mr. G. Crutcher, of Tooting, will preach in the morning at 11 o'clock, Mr. F. Silvester (pastor) in the evening at 6.30. On Monday, the 3rd of November, in the afternoon at 3.30, Mr. J. Vaughan, of Hackney; in the evening, at Six o'clock, a Public Meeting, Mr. Josiah Crutcher in the Chair. Addresses by Messrs W. Crittle, Read, Batson, Head, and others. Tea will be provided at Five o'clock. Collections after each Service to aid the cause. All Christian friends most cordially invited.

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**"IT IS FINISHED."**—The substance of a Sermon preached on Lord's Day Evening, June 29th, 1884, by Mr. W. Sinden, Minister of Regent Street Chapel, City Road, London, on the occasion of the death of Mr. J. C. Porter, and including a brief memorial of the latter written by himself.—Can be had of the Author, 1, Almorat Road, Downham Road, London, N. or of W. Wileman, 34, Bouverie Street, E.C. Price 1½d.

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## CREATURE NOTHINGNESS.

## THE TRIUMPH OF THE DAYSPRING.

*"Hast thou commanded the morning since thy days, and caused the Dayspring to know his place: that it might take hold of the ends of the earth, that the wicked might be shaken out of it?"—*  
Job xxxviii. 12, 13.



E were led recently to deliver two discourses from this portion of Holy Writ to our friends at Littleport, and finding considerable interest connected with the subject, we felt it might not be unprofitable to present our views in a more condensed form, and to give them a far wider circulation, believing they exhibit the mind of the Spirit of God.

In the great subject we are introduced to the Lord in argument with Job. In the protracted debate between him and his three friends neither side was satisfied or convinced. Matters appeared to remain precisely the same at the end as at the beginning. Elihu had then essayed to reply to Job's misapprehension of the Divine dealings, and his discourse ended in the midst of a thunderstorm accompanied by a whirlwind, to which Elihu alludes in vindication of the Lord's incomprehensibility. Whether Job was inclined to answer him is not stated. Apparently no opportunity was afforded for this. Jehovah deemed matters to have proceeded far enough for His Own interposition, and "out of the whirlwind" he spoke to His loved but stumbling saint.

In His overwhelming address He sets before Job His creature insignificance, in brevity of life, and limited knowledge and understanding, in contrast with His Own Eternity, Omnipotence, and supreme dominion. The record of creation, as set forth in the book of Genesis, is referred to in a manner which endorses the correctness of its description—The formation of the earth, the gathering together and bounding of the waters which constitute the seas, and the appearance of the luminaries in the heavens. In each and all these mighty displays of Divine power Job is summoned to show where he was at the time, and what share he had in their accomplishment. In considering the text we have to deal with the work of creation in its first and fourth days; and we shall attempt a literal analysis of the Lord's question before speaking of its spiritual import.

"Hast thou commanded the morning since thy days?" The "Morning," it will be observed, was associated with the "light" created on the first day, before sun, moon, and stars were made to show themselves in the heavens: "The evening and the morning were the first day," Gen. i. 5. No part could Job claim in this. The "Dayspring," to which the Lord next adverts, means the sun. Its "place" of rising, is the east; of setting, the west; and this "place" has been invariably maintained through all the ages of the sun's relation to the earth. But Job, like all other creatures, had no hand in arranging this astounding precision.

The Lord then proceeds to define the action of the sun's rays in "taking hold of the ends of the earth," in its arising and setting: as the Psalmist describes it: "His going forth is from the end of the heaven, and his circuit unto the ends of it," Psalm xix. 6. Here, it is true, the phrase is, "the ends of the heaven," instead of "the ends of the earth;" but this difference amounts to the same thing, because "the ends of heaven" and "earth" appear to the human eye to meet together. Moreover, David is speaking of the apparent course of the sun in the "heavens," while the Lord is referring to its world-wide influence on the "earth," which the Psalmist also endorses, adding: "And there is nothing hid from the heat thereof."

The universal dissemination of light, in the sun's beams thus "taking hold of the ends of the earth," is further declared by Jehovah to be productive of this effect—"that the wicked may be shaken out of it"—i.e. "shaken out of" the earth. In this somewhat ambiguous expression, the Lord seems to allude to the invaluable use of day-light as diffused by the sun, in exposing "the wicked" in their lawless deeds, that they may be "shaken out" of their fancied security, by the hand of justice being laid upon them. Job had before spoken of "those that rebel against the light." The murderer "in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me, and disguiseth his face. In the dark they dig through (the mud walls of) houses, which they had marked for themselves in the daytime, they know not the light. For the morning is to them even as the shadow of death." Chap. xxiv. 13-17. The Lord's words confirm this in exhibiting the wicked as "shaken out of" the earth by "the Dayspring taking hold of the ends" of it.

Thus far the literal sense. The spiritual use, as warranted by parallel portions of Scripture, is full of instruction. "Hast thou commanded the Morning since thy days; or caused the Dayspring to know his place?" As passive and helpless as in the great work of natural creation, is fallen man with respect to that which is spiritual. He cannot "COMMAND" life or light to enter into his own soul, or that of others when he himself has received the illumination. The apostle's words admit of no exception: "For God Who COMMANDED the light to shine out of darkness hath shined in our hearts." 2 Cor. iv. 6. This is the dawn of day, the breaking of the morn. It is the Holy Spirit's power and grace in enlightening and convincing. It reveals the sinner's state and his need of salvation; but as yet it brings no joy or consolation. It is like creation's first day—the MORNING *without* the SUN.

But it is not to end thus. The same Spirit Who convinces of sin in the sinner, convinces of righteousness in Christ; and hence the inward heart-shining is to be extended, in order "to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. "The Sun of righteousness" is to "arise, with healing in His wings." The Dayspring from on high is to visit the soul with the beams of His salvation. But who "caused" Him as "the Dayspring to know His place?"

In the everlasting covenant arrangements of the Triune Jehovah that "place" of rising and setting was decreed. And in the East the Saviour was revealed in the early predictive promises made to the patriarchs and their children, and in the fulness of the time was manifested in the flesh, "made of a woman, made under the law, to redeem them that were under the law." The exquisite order pervading the whole of the mission of Christ from His birth, through all the incidents of His life till His death, proved that He, the Dayspring, "KNEW HIS PLACE." He never deviated from His prescribed and pre-ordained course. And forasmuch as His Zion, His people's hearts, are "the PLACE of His rest," He will not terminate His shining in this world, through His gospel word and ministry, till every elect vessel has received His rays. Of the apostles, and all other fruitful labourers it is affirmed: "In them hath He (the Father) set a tabernacle for the Sun; which is as a bridegroom coming out of His chamber, and rejoiceth as a strong man to run a race," Psa. xix. 4, 5.

Just, therefore, as the sun by a metaphor is said to "know his PLACE," so the dear Redeemer knows every heart in whom He is to dwell by His Spirit, power, and love. Nothing shall hide any of His elect from "the heat" of His affections. They upon whom "the morning" has broken shall surely have the Dayspring. They shall not always be mourning over delayed hopes; they shall not always have their evidences obscured by unbelief and temptations; they shall not always be under the hidings of the Lord's countenance, for "light is sown for the righteous; and gladness for the upright in heart." The promise is thus: "The Lord shall arise upon thee, and His glory shall be seen upon thee."

But they must await His time—the period of His rising and the sovereignty of His shining. They have no COMMAND over these benefits. The darkness which is mistaken for light, and which only thus intensifies the deep shades of gloom, may lead Arminians of all sects (culminating in the deluded Salvation Army) to assume the power of control over the Light and Sun of the gospel heavens; but

"Vain's the boast; all is lost;  
Sin and death are stronger:"

nor will the Holy Spirit permit any in whom He indwells to deceive themselves by false views of themselves. "Without Me ye can do nothing," said Christ (John xv. 5), and Paul confirms it, saying, "It is God which worketh in you, both to will and to do of His good pleasure," Phil. ii. 13. And most encouraging is the assurance: "Unto you that fear My name, shall the Sun of Righteousness arise with healing in His wings," Mal. iv. 2, for this Dayspring was to "take hold of the ends of the earth."

By the Scripture phrase "the ends of the earth," the Gentiles are usually meant, especially in the Old Testament prophecies. And it would seem to be, not merely on account of their geographical position in relation to the Jews, but equally, if not chiefly, because of their being "afar off," as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Eph. ii. 12, 13. When David says, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I" (Psalm lxi. 2), he evidently expresses a sense of distance (*in feeling*) from his God. And hence "the ends of the earth" seems to be a

term applied to the whole election of grace, under spiritual conviction of their need of being "made nigh by the precious blood of Christ." And to these apply the words: "All the ends of the earth shall fear Him," Psalm lxvii. 7; and also these, which refer to a remembrance of the sacrifice of Christ: "All the ends of the earth shall remember, and turn unto the Lord," Psalm xxii. 27. To them the gracious exhortation is addressed: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else," Isaiah xlv. 22.

Now of these "ends of the earth" the Dayspring was to "TAKE HOLD." And this He accomplishes in two ways. First: By the assumption of their nature; as it is written: "For verily He took not on Him (*Greek*, taketh not *hold of*) the nature of angels; but He took on Him (*Greek*, taketh *hold of*) the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. ii. 16, 17. Secondly: By His Spirit and Word, Christ as the Dayspring, TAKES HOLD of the souls of His people, and brings them into captivity to Himself. Hence, Paul speaks of being "apprehended of Christ Jesus," *i.e.*, TAKEN HOLD OF by the hand.

This "TAKING HOLD" begins by the sacred indwelling of the Holy Spirit in regeneration. And every application of the word of God made afterwards to the soul TAKES HOLD of it. And like as the beams of the sun in their action on the earth not only discover all that lay concealed in darkness, but warm and fertilize the ground that it may yield its fruits in due season, so the manifestation of Christ and the appropriation of His merits, together with the timely bringing home of His word, in Gospel admonitions, counsels, exhortation and reproofs, produce those genuine "fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." And the grand consummation of all things shall bear witness to the effectual way in which the Dayspring TAKES HOLD of all His people; for thus He affirms: The Son of man, "coming in the clouds of heaven," "shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, *from one END of heaven to the other.*" Matt. xxiv. 31.

But the special effect of the Dayspring's "taking hold of the ends of the earth" is said by Jehovah to be, "that the wicked may be shaken out of it." And by these wicked ones (for the word is plural) Satan and all his coadjutors, "the lust of the flesh, and the lust of the eyes, and the pride of life," are doubtless intended. He, "the strong man armed," keeps his palace, and keeps it in darkness—"and his goods are in peace," until the Stronger than he comes and binds him and spoils his goods. And what saith the Lord concerning this? "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. xlix. 24, 25.

By the dethronement of Satan from his empire in the heart of the chosen "ENDS OF THE EARTH" he is "SHAKEN OUT OF IT." And though the lusts that war in the members of all the Lord's people will indwell while life continues, they too will be "SHAKEN OUT" at death: and the morning of the resurrection shall not witness a trace of these wicked affections in them. As it is, their power is SHAKEN by the omnipotence of prevailing and sin-subduing grace in every ray which proceeds from Christ's visitations.

And in this eventual "SHAKING OUT" that "wicked one, the man of sin, and son of perdition," who finds his representative in the Pope and the Jesuitical fraternity, is surely included. Many times has this "mystery of iniquity" been SHAKEN, and permitted to largely recover its vigour and power. But its end is as surely approaching as the end of the world. Nobles, statesmen, and monarchs may continue, as at present, to render it all that secret, or open and substantial aid, by which it fondly hopes to regain its lost ascendancy: but its doom is sealed; and so also is theirs who have been and are its upholders: for "Strong is the Lord God who judgeth it." And "here is the patience and faith of the saints."

Finally, Peter informs those who were "in heaviness through manifold temptations," that in the Gospel we have "a more sure word of prophecy" (*i.e.* than the old covenant was, it being of a contingent nature) and he adds: "unto which ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts," 2 Peter i. 19. And

this is most suitable counsel to all the children of God who are walking in spiritual darkness through temptation, tribulation, or soul-desertion. Let them keep fast to the light of the word of the truth of the Gospel from day to day, in waiting upon and for the Lord, until the Saviour as the Dayspring and Day Star arises. And then shall they come forth to the light and behold His righteousness, while all the influence of their enemy is SHAKEN OUT of their desponding hearts and minds.

THE EDITOR.

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### THE BABEL BUILDERS.

AN UNPUBLISHED SERMON BY THE LATE MR. S. TURNER, OF  
SUNDERLAND.

*(Concluded from page 299.)*

But leaving these builders and their buildings, we will go on to take notice of a very different building. It is very beautifully spoken of by the apostle Peter in his 1st epistle, 2nd chapter : " Wherefore laying aside all malice, and all guile, and envies, and all evil-speaking : as new born babes desire the sincere milk of the word, that ye may grow thereby ; if so be ye have tasted that the Lord is gracious. To Whom coming, as unto a living Stone, disallowed indeed of men, but chosen of God and precious ; ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also, it is contained in scripture, Behold, I lay in Zion a chief Corner Stone, elect, precious, and he that believeth on Him shall not be confounded. Unto you therefore that believe, He is precious ; but unto them which be disobedient, the Stone which the builders (with bricks and slime) disallowed, the same is made " the head of the corner, and a stone of stumbling and a rock of offence, even to them that stumble at the word ; being disobedient whereunto also they were appointed," &c. Now as in the other building man begins and goes on, so in this God Himself begins, carries on and perfects this building. But He uses stones, and not bricks ; mortar, and not slime.

In the first place, God begins it. It is God Himself lays the foundation, which is none other than His co-equal, co-eternal Son, Who is the Rock of eternal ages, God and man in one Person ; Who is Almighty to save to the uttermost ; Who has shed His precious blood to atone for His people's sins ; Who has wrought out an everlasting righteousness for their justification ; Who has fought, conquered and triumphed over all their enemies ; Who now reigns

in heaven as their King; Who has all power in heaven and in earth; Who is there as our merciful and faithful High Priest, Who can be touched with the feeling of all our infirmities; Who ever lives to make intercession for us. This blessed Saviour, in all His covenant characters, in all His glorious offices, in all the greatness and goodness of His person and in all His finished work, is the unmovable Foundation of this house, built with stones. He has been tried to the uttermost. All the storms of Divine wrath, all the temptations of Satan, all the opposition of sinners, could never move this Rock from His blessed purpose of saving sinners who trust in Him.

Thus God lays the Foundation; and it must be a sure one, or else infinite wisdom would never have made choice of it. And every one whom God has made wise to salvation, and employed in His building, have been so experimentally acquainted with this foundation, and have tried Him so thoroughly, that, by their preaching, they have ever laid it as all-sufficient to bear the weight of the whole building. "For we," saith Paul, "are labourers together with God. Ye are God's husbandry; ye are God's building. According to the grace of God given unto me, as a wise master-builder, I have laid the Foundation"—"which is Christ Jesus." Thus God begins it by laying the Foundation. And He laid Him as such in His eternal purpose before the world began; for salvation by Jesus Christ was appointed by God from everlasting. Now the materials for the building, which God builds on this sure foundation, this tried stone, are chosen of God from among the rubbish of the fall. And as He chose them from among the rest of mankind from all eternity—as you find in Paul's first epistle to the Ephesians, 1st chapter: "according as He hath chosen in Him before the foundation of the world," &c.,—so, in time, He brings us out from among them; not by fear taught by the precepts of men, but from fear which He Himself plants in their heart. "For the fear of the Lord is the beginning of wisdom." "Come out from among them, My people; and be ye separate," is the voice of God. And the entrance of His word, as the Psalmist says, "giveth light," and it also giveth life: "Thy word hath quickened me," saith David. Now when we have light given us to see the awful state mankind is in, that we, with them, are all exposed to the deluge of God's wrath, and life is given us to feel it, we begin to be anxious to flee from the wrath to come; and the wrath we feel in our consciences is no less than a warning from God to "save ourselves from this untoward generation." Now it is said of Noah: "By faith Noah, being warned of God, moved by fear, prepared an ark to the saving of his house, by which he condemned the world and became



heir of the righteousness which is by faith." So every sinner, that believes this warning, is moved with fear; and in heart, in affection, in desires, he does forsake the wicked of this world. Thus God begins to polish this stone to make it fit for His building. It has got life in it, for it is "lively stones" God uses.

But if God were not to carry on His blessed work, like the Babel builders, such a one would flee to the law and begin striving, in his own strength, to build a tower of self-righteousness to escape this storm: for a man with the wrath of God in him, and the expectation of worse wrath to come, cannot be still. He is in haste, and cannot believe that his strength is to "stand still, and see the salvation of God." But after God has exercised him under the apprehensions of wrath, that he may know what an awful sinner he is, and learn to prize this great salvation that God hath ordained—for it is for the want of this exercise that the foolish builders reject the corner stone—after God has given him a taste of His anger, He is pleased, by little and little, to reveal His grace and mercy to him, through Christ: and when the sinner tastes that God is gracious, then, instead of trying to flee from Him, as he does when cutting convictions are felt, he is represented as coming to Him. Now Christ is this gracious Lord spoken of: "If so be ye have tasted that God is gracious; to Whom coming as unto a living stone, chosen of God and precious." "Every man," saith Christ, "Who hath heard and learned of the Father (his own sin and God's wrath) cometh to Me, and whosoever cometh I will in no wise cast out;" for, "no man can come unto Me, except the Father which hath sent Me draw him." And Christ will never refuse those whom His Father has given and drawn to Him. Now, when these living stones taste that God is gracious, they come to Him; but this work is God's. "No man can come unto Me, except the Father which hath sent Me draw him." He first brings every thought (respecting our salvation, or how we are to be saved) into captivity to the obedience of Christ. These come to Him. He then creates earnest desires in the soul after Him. "With my soul have I desired thee in the night; with my spirit early will I make diligent search." Our hopes and expectation centre in Him. "Hope deferred maketh the heart sick; but when the desire (or the object hoped for) cometh, it is a tree of life." So when the blessed God works faith in the heart, to lay hold of Christ as God's salvation; to bring Him into the heart as *my* Saviour, and to believe that He loved me, and gave Himself for me, then, as David says, "Our hearts are fixed, trusting in the Lord;" and such a one shall be as "Mount Sion, which cannot be removed;" and these lively stones, thus fixed upon the sure foundation, may say,

with the Psalmist, "I waited patiently for the Lord, and He inclined unto me. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and trust in the Lord. Blessed is the man that maketh the Lord his trust," Psalm xl. 1-4.

Thus, as a lively stone, being quickened when dead in sins and made to feel, hate, and forsake, his sins, having "a lively hope" (1 Pet. i. 3), and a lively faith being given by God in the mercy of God through Christ, he is brought to and fixed upon the precious Corner Stone; and precious, indeed, this living Corner Stone is to such a hell-deserving, self-lost, self-condemned, and self-despairing sinner. Now the whole of this work is of God. The light, the life, the fear, the desires, the hope, the faith of such a one, all come from the Giver of "every good gift and every perfect gift"; and it is God the Spirit that works these in the heart of man. Hence these living stones, by the prophet Isaiah, say, "O Lord, Thou wilt ordain peace for us; for Thou also hast wrought all our works in us." Thus these lively stones, being brought to Christ the Foundation by God, are built up by God, "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" are united to the blessed Foundation, and to the lively stones built upon it—not by slime, but by mortar.

They are, in the first place, united together in one judgment, not merely professing the same doctrines, but, being all tried at God's bar, and at the bar of conscience and found guilty, and then "justified freely by God's grace, through the redemption in Christ Jesus." In this they all agree: "I will make my judgment (saith Christ) to rest for a light of the people." They are also united by the same experience. I do not mean that God exercises all His people alike. He has various methods, and different degrees; but they all experience, more or less, the anger of God revealed in the law, and the love of God revealed in the everlasting gospel. It is the language of the whole church, "Thou wast angry with me, but now Thine anger is turned away, and Thou comfortest me." They are, in the next place, joined together in the bond of peace—not in the false, carnal, error-covering peace of hypocrites, but in the peace of God; that peace that a dear Redeemer made "by the blood of His Cross," and which is produced in the conscience by the sprinkling of that precious blood by the Holy Spirit, which makes these lively stones manifestively the sons of peace, and in which peace they are all united. In the next place, they are joined together in one faith—called, by way of distinction from all feigned faith, "The faith of God's elect," Titus i. 1. They believe the whole revealed

will of God ; all that God says of the awful depravity of mankind, of the deceitfulness and desperate wickedness of man's heart, and of their utterly lost, ruined and helpless state ; and they also believe God's record of His dear Son, that in Him is eternal life, everlasting righteousness, and everlasting strength. And this faith is not produced by the wisdom of man, but by the power of God ; for all the eloquence of man could never wound them, nor could it ever heal them. It was the convincing and convictive power of God's Spirit that made them believe they were lost sinners, and it was a powerful application of the blood of Christ, shed for sinners, and revealed in God's word, and applied to their hearts by God's Spirit, that healed them : and not in their own wisdom, not in their own strength, not in their own righteousness, but in the power, wisdom and righteousness of God is their faith fixed. "That your faith should not stand in the wisdom of men, but in the power of God." 1 Corinthians ii. 5. And in this faith they are all united.

In the next place, they are joined together, inasmuch as they are all partakers of one most blessed Spirit. "For if any man have not the Spirit of Christ, he is none of His." It is the Holy Spirit that enlightens, quickens, teaches to pray, testifies of Christ to, and enables these lively stones to embrace this sure Foundation. Hence the apostle says, "Endeavouring to keep the unity of the Spirit in the bond of peace," Ephesians iv. 3. But the grand bond of all union between the lively stones and the blessed Foundation, and that which unites them firmly to each other, is the love of God shed abroad in the heart by the Holy Spirit ; for wherever this is enjoyed, love to the Lord Jesus, and love to the brethren, is always found. "We love Him because He first loved us ;" and "He that loveth Him that begets, loveth Him also that is begotten of Him." "As touching brotherly love (saith the apostle) ye need not that I write unto you ; for yourselves are taught of God to love one another ;" and by this (says Christ) shall "all men know that ye are My disciples, if ye have love one to another." And this is not dissembled love in these lively stones. It does not consist in smooth words, hypocritical shaking of hands, &c., nor is it placed upon a professor because he goes to the same church, comes from the same neighbourhood, professes the same opinion, &c. ; but it is fixed upon the image of Christ wherever it is found—whether in a churchman, a dissenter, a Baptist or what not. If these lively stones believe a man to be a partaker of God's grace, they love him as such ; and the more grace he has, the warmer is their love to him. Thus by one judgment, experience, genuine peace, unfeigned faith, by one most blessed Spirit, and by undis-

sembled love, are these lively stones cemented together, and built up an holy temple—"an habitation of God through the Spirit."

Thus this building is entirely God's work. God lays the foundation. "Thus saith the Lord, Behold, I lay in Zion for a foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation: he that believeth shall not make haste," Isaiah xxviii. 16. God chooses the materials: "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love," Ephesians i. 4. God polishes these stones: "This people have I formed for Myself; they shall shew forth My praise," Isaiah xliii. 21. God brings these stones out of this world: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured forth, will I rule over you; and I will bring you out from the people, and will gather you out of the countries whither ye are scattered," &c., Ezekiel xx. 33, 34. God leads them to Christ. "No man can come unto Me, unless the Father which hath sent Me draw him," John vi. 44. God fixes them upon Christ. "He hath set my feet upon a Rock, and established my going," Ps. xl. 4.; and it is God that builds them up: "When God shall build up Zion, He shall appear in His glory," Psalm cii. 16; and it is God that will complete this building in eternal glory: "All that the Father giveth Me (saith Christ) shall come unto Me;" and "This is the will of Him that sent Me, that of all which He hath given me, I should lose nothing, but raise him up at the last day:" and we know that Christ always did, and ever will, do the will of His Father. Then the top stone will be brought forth with shoutings, crying, Grace, grace unto it; and every living stone in this building will be worshipping God in the beauty of holiness, celebrating the perfections of His nature, and loving, adoring, blessing and praising the wisdom, power, mercy, goodness, love, faithfulness, truth, and immutability of the glorious Erector of this building for ever and ever. "I have said, Mercy shall be built up for ever; Thy faithfulness (in glorifying Thy people) wilt thou establish in the very heavens." Then the foolish builders who reject the sure foundation God laid, and build all their hopes upon their own performances, will find the building tumble about their ears, and that they and their bricks will be burned in everlasting fire. "For as many as are of the works of the law are under the curse," but "as many as are of faith, are blessed with faithful Abraham." And God's curse is everlasting death, but His blessing "Life for evermore." Amen.

[We cannot allow this remarkable discourse to end without pressing on the attention of our readers the correctness of the

delineation of, true and false religion as at present so rife among us. If Samuel Turner had delivered it but yesterday it could not more clearly have defined matters.—THE EDITOR.

### THE BELIEVER'S CONVERSATION.

*"Seeing then that all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"*  
2 Peter iii. 11.

**T**HE Apostle Peter in both his epistles specially exhorts the children of God, "them that have obtained like precious faith with us," to walk worthy of their high calling. In 2nd Epistle iii. 1, we read: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." He then speaks of scoffers coming in the last days; of the certainty of Christ's coming to judgment; of the day of the Lord coming as a thief in the night, "in the which the heavens shall pass away with a great noise," &c. Then come the words: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

My dear brethren in the Lord, are we attending to this exhortation? Are the things of God *first* with us, so that in waiting upon Him continually our spiritual strength is renewed, and we enabled to walk so humbly, tenderly, and closely with Him that we reflect His image? Do we, in all our dealings with our fellow-men, endeavour to act as becometh those who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus?" Are we "diligent that we may be found of Him in peace, without spot and blameless." Do we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ?" taking heed "lest (we) also, being led away with the error of the wicked, fall from (our) own stedfastness."

I fear in all these things we must acknowledge with shame and confusion of face how short we come, and confess we are unprofitable servants, that "when we would do good evil is present with us."

But the question is: Are we enabled by the power of the Spirit to strive against sin in all its subtle influences? Does the grace of God so manifest itself in us that, according to the Apostle's exhortation, we "abhor that which is evil" and cleave to that which is good, in all our daily avocations, endeavouring to "show forth the praises of Him who hath called us out of darkness into

His marvellous light," being "not hearers only, but doers of the word?"

We have a subtle foe—an arch-enemy—ever seeking to lead us astray, and, alas! how often do we yield to his suggestions, and are so blinded by him, that we do not see we are walking contrary to God's revealed will, until

" In love He corrects us,  
Our dross to refine,  
And make us still more  
In His likeness to shine."

Blessed be His name, He will chasten us for our wrong-doings. And it is an especial mercy that He will not leave us to ourselves to go on in our own evil ways, but will, by one means or another, convince us of our daily manifold transgressions—sins of the heart, lip, and life, and bring us to confession and repentance before Him. Hart says:

" To see sin smarts but slightly;  
To own, with lip confession  
Is easier still;  
But O! to feel  
Cuts deep beyond expression."

There is much profession in the present day; but be assured, where there is real teaching by the Spirit, there will be a feeling sense of sin and a forsaking of it. This forsaking of it will be made manifest by a coming out of the world,—a "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

"The fruits of the Spirit" will be seen in a tender conscience, a godly fear, which will lead to a desire to walk circumspectly, and a dread of sinning against God by mixing unnecessarily with people of the world, or indulging in anything contrary to the will of God.

Those thus taught of God will soon learn that worldliness, or careless walking, will mar their hope and peace in Him, bring guilt upon the conscience, and cause God to withdraw Himself from them and to leave them to walk in dark paths. And oh! how bitter these paths are none can know but they who, through their own folly and sin, are left to go in them.

In all God's children there is, and must be, a daily warfare between the old man of sin and the new man of grace. And much daily discipline is needed to keep them walking "in all holy conversation and godliness." The great mercy is, when God so pours His Spirit upon His children that there is a weaning from the world, and the ruling desire of their hearts and earnest prayer to God is—that they may be kept "nigh unto Him," growing in grace, and in the knowledge of their Lord and Saviour Jesus Christ,

adorning the doctrines of grace, walking humbly and tenderly before God; deeply feeling their own sinfulness and utter nothingness and unworthiness, and yet rejoicing in Christ Jesus, their Saviour and Redeemer, their All in All,—loathing and abhorring themselves for their daily iniquities and shortcomings, but pleading that His strength may be made perfect in their weakness, and they be enabled in all the conflict to hold fast what they have received, and in measure to triumph in Him who has fully atoned for their sins, and Whose promises are, that they “shall be more than conquerors through Him,” and that “sin shall not have dominion” over them.

The being thus “kept” and thus “weaned” entails much trial and affliction, because of that sin which remains in us. But God knows just the discipline we need to effect this, and to make us

“Sick of self, and fond of Him.”

And in answer to our prayers to be kept near unto Him, and to be indulged in communion with Him, He often sends some cross to reveal the hidden evils of the heart, and we are greatly perplexed and cast down, deeply mourning before Him the evil of our nature. This teaching is to bring self down, and to exalt the Saviour, showing us what we are in and of ourselves, and that in Christ Jesus alone have we wisdom, righteousness, and sanctification. The more self is debased the greater will be the growth into Christ Jesus.

Thus are our petitions answered, and we brought in all our felt weakness and sinfulness to cleave more and more closely unto Him Who is so much to us—“the chiefest among ten thousand, yea the altogether lovely” of our souls, and we learn, in some small measure, to walk as becometh children of God “in all holy conversation and godliness.”

What tongue can describe the blessedness of an appropriating faith in the adorable and Triune God as *ours*? To be favoured to believe that God the Father chose us in His Son before the foundation of the world, and to experimentally know it by the drawings of His love, Jer. xxxi. 3; to believe in the Lord Jesus Christ as our Saviour and Redeemer, and from our experience to be enabled to testify of His revealing Himself unto us as such; to believe in the Holy Spirit as our Teacher and Inspirer, experimentally knowing that it is He who works in us to will and to do according to God’s good pleasure, and sweetly testifies to our souls of the Lord Jesus Christ in all His saving benefits!

Being thus blessed, what manner of persons ought we to be? Oh! may we be led by the Spirit seriously to ponder the path of our

feet; endeavouring to set the Lord Jesus Christ ever before us; walking with Him diligently in all the appointed means of grace, striving to subdue that sin which remains in us, and in all our dealings with our fellow-men, whether it be in business or social intercourse, that we may guide our conversation and actions by the word of God, and seek in some measure to follow the example of the Lord Jesus, and to reflect His image, remembering "what persons we ought to be in all holy conversation and godliness."

We know not at what hour the Son of man may come. Oh! may we have our "lamps trimmed," our "lights burning," waiting for the coming of our Lord.

"Behold, what manner of love hath the Father bestowed upon us that we should be called the sons of God." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children: not fashioning yourselves according to your former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, "Be ye holy, for I am holy."—AMEN.

*Cambs.*

*IOTA.*

### "BUT HIM THEY SAW NOT."

About us all, and knowing all—yea, everything we do,  
Directing, disentangling the false from out the true,  
Controlling with His power, present in every spot,—  
We feel Him very near, at times, and yet, we see Him not.

He guides His servants as He please—places them where He will,  
Amid their waves of trouble oft is heard His "Peace be still,"  
And then a calm rests on the soul—hallowed is the spot  
Where Jesus comes to soothe His child—and yet, we see Him not.

How well He knew the country road the two disciples took!  
The special sorrows of their hearts, causing the saddened look;  
He joins the conversation (it can never be forgot),—  
Goes with them even to their home—and yet, they knew Him not.

But Stephen saw Him. And I've seen, waking with glad surprise,  
A babe with arms outstretched, as though winging for the skies;  
Awe-struck I hid my tear-stained face, standing beside her cot.  
She saw Him; and He took her, but—I saw Him not.

I whisper to a dying one, "You love the Saviour dear?"  
"In sincerity and truth," he said. And He was very near:  
His everlasting arms were round, even in that dread spot—  
The childless widow leans on Him, but yet, she "saw Him not."  
Holden are the earthly eyes; but yonder dwells the light,  
And soon the scales will fall away, and faith be lost in sight.

*M. L. SYKES.*

From "The Rock," August 8th, 1884.



## FAITH AND MEDICINE.

*"They that are whole need not a physician, but they that are sick."*

Matt. ix. 12.

T is an undoubted fact, that, in many cases, faith is a more certain cure than medicine. There can be no doubt that faith and hope combined, are more efficacious in working a cure than the intrinsic value of medicine, which may be perfectly good in itself. It is well known that the mere presence of a trusty physician is often curative, when mere medicine, administered by a competent medical attendant, has wholly failed. Now, as it is naturally, so it is spiritually. The mere presence of an inspiring and trusty friend goes far to exorcise the spirit of despair, and administer to the mind diseased; but the great advantage the heavenly Physician possesses is in being able to give the temperament of hope. Well might the apostle Paul say, "We are saved by hope." But the language of the text says, "They that are whole need not a physician, but they that are sick." No, they neither need a Physician nor His remedies. Who ever heard of a man in health going for a doctor for himself? Hence, the need of the Good Physician in convincing us of our fallen state as lost, ruined, and undone sinners. Here is plainly the need of the Divine Spirit (John xvi. 7, 8) to

"Convince us of our sin,  
Then lead to Jesus' blood."

When we are thus convinced, there can be no shuffling about religion; no saying, "At a more convenient season I will call for thee." Acts xxiv. 25. As we are convinced of our malady, we must of very necessity have the remedy: for

"All the fitness He requireth,  
Is to feel your need of Him."

And having once got the remedy, which is generally by the application of some word of unconditional promise, how are we to doubt of our interest in Christ? I am sure I don't know. Because it is knowing these things experimentally for myself, that constitutes me "a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." For I read, that "whatsoever God does, it is for ever; nothing (in judgment or mercy) can be put to it or taken from it. And He doeth it that men should fear before Him." Ecclesiastes iii. 14. But one point should not be overlooked, and that is, that while we are perfectly healed of all our infirmities (Psa. ciii. 2, 3), and loosed from bondage (John xi. 44), yet we are always under the care of the Good Physician (Heb. xiii. 5, 6), Who henceforth assumes the responsibilities of a kind and gracious Father. He puts His fear in their hearts, that they should not

depart from Him, and then, "like as a father pitieth his children, so (in like manner) the Lord pitieth them that fear Him." So they sing:

"Thy free grace alone,  
From the first to the last,  
Hath won my affection,  
And bound my soul fast."

I have no doubt there are many believers who, like the writer of the letter in the May number of the *G.A.*, cannot realise their interest in the promises to their satisfaction, yet they are equally safe with those who can. To all such, I would remind them of the declaration, "They that are whole need not a physician." And again, of that beautiful verse in the leading article for the same month:

"The soul that with sincere desires  
Seeks after Jesus' love;  
That soul the Holy Ghost inspires  
With breathings from above."

Sooner or later, they will drink of the brook by the way, and with joy lift up their heads. Our spiritual Joseph cannot refrain Himself for ever. (Genesis xlv. 1). He must manifest Himself in a manner which He does not to the world. (John xiv. 21, 22).

"Ah, this, no tongue can utter this,  
No mortal pen can show  
The love of Jesus—what it is  
None but the loved ones know."

The Bible speaks of a good man whose steps are ordered of the Lord—that good step from nature to regeneration (Satan and all his host cannot alter it). "Though he fall he shall not be utterly cast down, for the Lord upholdeth him with His hand." Psalms xxxvii. 23, 24.

G. T. BROOKS.

Brighton, June, 1884.

## THE ANTIQUITY OF ERROR.

No. 2.



GLANCE at the vegetable world will convince any person, gifted with an average perception, that although there are thousands of trees, plants, and flowers of the same species, yet in the shape, size, and number of their boughs or stems, fruits or flowers, there are not two precisely alike. Sufficient resemblance will appear in their general features and in many particular points to indicate their sameness, while the properties existing in their root will display a variety in each and all, which is not to be accounted for with certainty. For instance, a score of

apple trees or rose plants will exhibit evidence of their respective relationship one to another, and yet be diverse enough to make a curious mind ask, Why is this?

So when the wise man writes: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun," Eccles. i. 9, many may be ready to doubt it. When he asks the question, "Is there anything whereof it may be said, See, this is new?" and replies: "It hath been already of old time, which was before us," verse 10, many may shake their heads, and say, Ah, Solomon did not live in the latter end of the nineteenth century after Christ. But the wise king adds: "There is no remembrance of former things, neither shall there be any remembrance of things that are to come with those that shall come after," verse 11,—the meaning of which is obvious. All generations of men live in **THE PRESENT**. **THE PAST** is forgotten with them, though it was **THE PRESENT** with their predecessors. That which in our time happens, and affects us in any of our five senses, always appears worse or better than what transpired in preceding ages. And much that continually arises is so truly novel in its character that it is regarded as unparalleled, and as having never before existed. And to a certain extent this may be so, and yet Solomon's words remain true: "It hath been already of old time, which was before us." Like the diversified apple trees or rose plants referred to, it is but a difference in **DEVELOPMENT**, not in nature or species.

In nothing does this comparison and the wise man's words hold good, more than in the variety of forms and ways in which Divine Truth (Heb. i. 1), and Satan's deceitful devices in error, have been manifested in successive ages. When treating of the "Characteristics of our Age," we alluded to some of the prominent heresies trumpeted abroad, and which on every hand compass us about. And we have been asked, "Had these doctrines and doings their counterparts in days bygone?" And our reply has been, "Yes, every one of them can be traced back for ages." But this answer must be qualified with the understanding that, there is not thereby to be implied a perfect similarity in every iota that pertains to the same. In all cases the Root is alike. In all cases there is a visible resemblance in the *stem* and the *fruit*. The chief difference will be found to exist rather in the details of *outward mannerism* than in *inward sentiment*. Let us illustrate our meaning.

If we look at the Established Church, there is *outwardly* the division into at least three sections, High, Low, and Broad; but (excepting with honour the godly, faithful men in it) under all these terms, Arminianism is rampant. If we look at Dissent, innumerable

are its divisions; but whether they be Presbyterian, Independent, Baptist, Wesleyan, or any other (if we except a comparative few) all are alike allied to the same evil Root, Arminianism. And the fact is notorious that, notwithstanding her vain boast of exclusive Unity, the Church of Rome, within her very pale, has also been rent with division upon division, in the founding and spreading abroad of new Orders, from the commencement of her proud pretensions to absolute rule. Witness her Augustines, Benedictines, Capuchins, Carmelites, Carthusians, Dominicans, Franciscans, Fratricelli, and other monastic cliques, and the constant conflict between the two sections of her Scotist and Thomist theologians.

When, therefore, we hear the jubilant cry of prevalent Arminianism raised, that free and distinguishing grace is dying out, on account of the paucity of its professors (still less of its *possessors*) and preachers, we ask, Is this a thing whereof it can be said, "See, this is new?" and with Solomon we reply, "It hath been already of old time, which was before us." The Pauline Epistles to the Romans (chapters viii.-xi.) and Ephesians (chapters i. and ii.), laid the foundation of doctrinal truth on the firm basis of the Sovereign and Distinguishing love, choice, and grace of Jehovah, and all the writings of the New Testament rest on the same,—not excepting James' Epistle on the importance of good works as the fruits of Faith. But ere the apostles had passed away to their rest various heresiarchs arose. And soon after their demise, the darkening clouds of error began to cover over the pure heaven of God's truth, and at length, in the fifth century, in its pride, Free-will assumed its definite shape, challenging the discriminating grace of God, and paraded its peacock plumes to be admired and followed by the great bulk of professing Christians. Two monks, Pelagius and Cælestius, one a Briton, the other of disputed nationality, were its heralds, and it was further developed and embodied as the modern creed by James Arminius, professor of divinity at Leyden in the seventeenth century. In its origin it was an attack upon the Divine Sovereignty, in love, choice, redemption, and effectual calling; and such it remains to this day, however it may be qualified in various particulars, and accommodated to the changing opinions of men to suit the times.

So with the leaven of Sabellianism and Socinianism which has so corrupted the Presbyterian and Congregational communities of our time. The germ of this was among the Gnostics of the I. century. It was further developed by the Noetians in the II. century, and went through various changes before the III. century, when Sabellius, "of whom little is known, except that he appears to have belonged to Pentapolis, a district of Cyrenaica," became identified with it, and denied "the distinction of persons in the

Divine Nature." It often slept, but never died out from that time. In the IV. century it arrived at its perfection in Arianism, in an assembly of the presbyters of Alexandria, being so named after Arius, "one of the presbyters, a man of subtle turn and remarkable for his eloquence," as Mosheim tells us, and who entirely repudiated the Godhead of Christ," though "his opinions concerning the Holy Ghost are not so well known." At length, in the XVI. century Socinus arose, at Sienna in Tuscany, and proclaimed Jesus Christ to be not a Divine Person in the Godhead, and that neither was the Holy Ghost. Allowing for certain modifications of Socinus' views and immaterial differences among themselves, the Unitarians of our days are the representatives of this and the Sabellian form of ARIANISM, and for which we are largely indebted to the labours of Dr. Joseph Priestly, of Birmingham, in the last century. It is said that in England this sect boasts its 100,000 professed members (though in principle, we doubt not, another "0" ought to be added), and that it has not much if any less than 2,000 congregations in America. Mark this, Christian reader! And all these assert their belief that Jesus Christ is only the Son and Word of God as a *creature*! And this in the face of His own word: "If ye believe not that I AM, ye shall die in your sins!"

Of these two gigantic systems of error, Arianism and Arminianism, the latter has always met with the greatest popularity in the professing church. Rome has been its powerful and persistent patron, though she has often launched the thunderbolts of her anathemas against the other. She cannot tolerate the freeness of Sovereign mercy, or justification without creature works, and hence finds in Arminianism machinery well suited for the production of all her costly fabrics of Indulgences and Money-payments for priestly absolution and release from purgatorial fires. Without free-will and human merit, Rome would have no market for her wares; nor the unhumiliated portion of the (so-called) Protestant community any room for boasting. But Rome, with all the private iniquity and infidelity of her priesthood, has usually made a firm public stand for Trinitarianism. Her creed embraces Father, Son, and Spirit *in name*; but *denies* them each and all in the great fact of power and authority, as John intimates, 1 John ii. 22.

If we except the amazing wide-spread influence of Arianism shortly after its rise, and in the face of its condemnation at the council of Nice, it never perhaps has been so flourishing as it is now, in England, Scotland, and France, but especially in Germany and America. It has had its ebbing and flowing, but seems now at flood-tide.

But from the day when these two errors came into full prominence able and faithful men of God have been raised up to oppose them; but with very varied success. The history of the past proclaims the bent of the carnal mind to be on their side. Often in the controversies that raged, a cloud of words obscured the meaning of the disputants, and the listeners, or few readers, were not enlightened. And so subtle is the sophistry of error that it is no easy task to expose it in its utter nakedness. A bold lie of a single sentence, may require a volume to refute it. And as few have inclination, if ability, to examine the lengthy refutation, the alsehood for a season gains the victory.

Let not therefore the Lord's few and despised ones be daunted because these errors are so rife in our midst, and the fulness of Gospel truth at such a discount. Let them not marvel that talent and learning are chiefly on the side of Arminianism or virtual Arianism. For ages there has been this occasional oscillation in the doctrinal pendulum. And He Who raised up Athanasius, Augustine, and others in the dark and middle ages, and Luther, Calvin, and Zwingle for the Reformation, has not altered the principles of His holy Gospel, but has decreed that "Great is Truth, and must prevail." Neither will He lack instruments for its accomplishment.

*(To be continued, D.V.)*

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## PERSONAL LETTERS TO THE EDITOR.

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### A LINE FROM AUSTRALIA.

August 4, 1884.

Dear Brother,—Strangers in the flesh, yet well known in Christ Jesus. What a wonderful centre of unity is our precious Christ! How little does the world dream of the unseen spiritual fellowship and union that is enjoyed by the saints, whilst they gloat over the many differences of opinions and quarrels among even real Christians. There is a joy of fellowship at the feet of our dear Redeemer by the one universal church of Christ,—be they Church of England, Independent, Baptist, or Presbyterian. I have been blest with this uniting tie sometimes when reading the *Advocate*, and my soul could not help breathing the prayer that God may prosper your labours of love towards His living family. I myself am a confirmed Baptist; yet, blessed be the gracious Spirit of Truth, I find this no bar whatever to union and communion with those who do not see eye to eye in that particular branch of God's truth; and I know by your writings that it does not hinder yours.

So we must let the poor blind world scoff;—we have meat to eat they know not of, even the heavenly bread—Christ Jesus.

Your account of the expulsion of the Jesuits from Mexico, in one of the late numbers I received, was a great comfort to me, and has allayed the fears of all I have shown it to, respecting the apparent prosperity of the Church of Rome. She is just as cunning and subtle in her working here as in England. Many of the most powerful and lucrative positions under Government are filled by papists. In fact, more than once they have contrived to get their tools into parliament, so that the people have groaned under the Papal yoke. And then the people have awoke to the terrible truth of Rome's craft, deceit, and unprincipled character, and ousted them from power. Bless God, we have now a Protestant parliament once more; yet still so great is the power of the papists that no street preaching is allowed in the colony, and the Salvation Army cannot have processions nor the use of our town hall, as in England. Not that I sympathise with the said Army, nor any of their fleshly tactics; no, I can find fellowship with none but those who have been led by God into the glorious doctrines of free and sovereign grace.....I gave some of the *Advocates* to an Independent minister here,—a man of truth, the only one of that denomination I know in Melbourne: his name is Mr. D \* \* \*, of H \* \* \*. It is rare, indeed, to find lovers of truth in any denomination. Alas! all are in love with Arminianism. But I must conclude, wishing you every covenant blessing. So prays yours in a precious Jesus,

JOSEPH BOILEAU.

[In addition to the above, we have to acknowledge a kind note from our old subscriber, Mr. J. Kilmister, of New Zealand, who promises us a little sketch of the state of vital godliness in that country. This we are persuaded is at a low ebb there, when in highly-favoured England it is so rare to meet with. As to the power of the papists, it is remarkable to what a pitch it has attained both here and in our colonies; but we are assured that "the Lord God Omnipotent" who sits as "King upon the flood for ever," will show Himself in due time as the Destroyer of mystical Babylon. See the reaction against them now taking place in Belgium.]

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DEARTH OF TRUTH IN THE NORTH.

October 19th.

Dear Sir,—Very many thanks for your kind offer of sermons and sympathy. I gladly accept both. I cannot find a single person here who understands the doctrines of grace, or who cares to do so; and the absolute ignorance of the *letter* of God's word is astonishing. I have just met with a few Wesleysans and

Congregationalists, members of their churches and class leaders, who were amazed at the passages I quoted. One old woman—(a Christian, I am sure)—from H \* \* \* \*, said her Bible would be doubly interesting now that she had seen it with more light. But, oh, is it not sad, that men should stand up to teach, who have not been taught? This poor soul has been “a member” 50 years.

I intend (D.V.) this winter to gather a few weekly, for the study of God’s word. And I thought of taking up the “Five Points.” With a reference Bible and “Cruden’s Concordance,” I thought I should be able to manage. I have not a Commentary, and would be glad of any help or hints. My fellow students will be educated women, trading class. Mrs P. and her son have been very kind in sending me pamphlets, &c. Do you happen to have a sermon on Rev. xxii. 19?

I was called to a death-bed recently, at which two ministers attended also. One denied the Divinity, and the other the Sovereignty of our Lord, and the first, the *Eternity* of punishment. I spoke afterwards to the bereaved daughter and her aunt on the “curse” in this verse, Rev. xxii. 19.

How earnestly I have longed that the dear Lord would plant a cause of truth here. It is so awfully dark! Excuse my taking up your valuable time,

And believe me, yours in Jesus,

W. L. S.

[Perhaps some of our readers can find a sermon on the text referred to above. If so we shall feel obliged by a copy: otherwise we purpose to give what we believe is the mind of the Spirit in a brief exposition of the somewhat difficult passage. Our correspondent will excuse the insertion of her letter, as our sole motive is to elicit help for her in her excellent project.—THE EDITOR.]

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THE WORD OF TRUTH THE POWER OF GOD.

Jan. 31, 1884.

Dear Mr. Baxter,—Beloved in the Lord for your work’s sake, although unknown to you in the flesh, yet I trust well known in the Spirit of our Lord Jesus Christ. I have had it upon my mind for some time past, to write and thank you for your great kindness in coming and preaching to us poor people assembling at \* \* \* \* Chapel on the day of our last anniversary, and I do trust that many who were there present upon that occasion felt the bedewings of the Holy Spirit, as I myself was favoured to do. Nor did the sweet and solemn feelings end as I came out of the chapel; for the next morning I was favoured to experience the running of the rich



anointing oil, so that I would not have been anyone but myself for all the world. How I was led to bless and praise the distinguishing grace that had put a difference between me and those persons with whom I was surrounded, who would not have gone one step in the way to have heard you, or any other servant of the Lord, speak in His name.

But I must not stop here, as I have to tell you how greatly my soul has been refreshed, from time to time, by reading some of the excellent pieces that have appeared in your valuable periodical, the *Gospel Advocate*, and I think I may say more especially those pieces on "Hart's Hymns." But taking it as a whole, I have many times blessed and praised the Lord for having put it into your heart, and the hearts of others (some now in glory), to send forth that precious little twopenny serial, carrying with it "Bread cast upon the waters to be found after many days;" and I doubt not but it has been made precious to very many of the Lord's jewels who have not been able to leave their homes to go and hear preaching. But, dear sir, I must not omit to tell you what an especial blessing the dear Lord was pleased to make your Opening Address to my soul for the year 1879. I first opened the number for January on the 6th or 7th of that month, I being just upon the anticipation of a very heavy temporal trial, and the first words I cast my eyes upon were these: "Certainly I will be with thee;" and the dear Lord was pleased to accompany them with such a Divine power to me, that my very soul danced within me for joy. Oh how I could and did welcome the trial, with the presence of my best Beloved. I, who had been for two or three days nearly overwhelmed with grief and trouble, was now favoured with the "wings of the morning." Truly I was like a giant refreshed with new wine. Oh, I thought, with the certainty of my dear and precious Lord being with me, I could face any amount of tribulation. Aye, my dear sir, this was one of the special visits with which my dear Lord has been pleased to favour me within the space of 30 years, and it came with the voice of revealed majesty, as you tell us this month the Lord does not always come with, when He speaks to His children; and I was favoured to walk in the light of His countenance all that week. But I have ever found what the Scriptures tell us to be true, in my own experience,—that the Lord has set the day of adversity over against the day of prosperity, that man should find nothing after Him. For very soon after those happy and rejoicing days I found such spiritual darkness to come over my soul, as I had not experienced for many years; nor did the preaching of the gospel by one whom we consider an experimental preacher afford me one ray of light, nor could I glean the least comfort from it, although

favoured to hear all the Sabbath and week-night services for the long space of six weeks. Truly I went mourning and moping about without the sun ; and if the fields and hedges round about that town where I then was could speak, they would bear testimony to the intense grief of my soul ; for it seemed that instead of finding the certainty of the Lord being with me in the trial, He had entirely forsaken me, both spiritually and providentially. But in the allwise providence of God, my steps were directed to London, and I was favoured to hear that dear servant of the Lord, Mr. J. Bunyan McCure (now in glory). I think the text that he preached from was this : " Wherefore, He is able to save unto the uttermost all that come unto God by Him," and I well remember the feeling of helpless despair that came over me, saying to myself, " I shall get nothing here. I have known this years ago ; but it affords me no comfort now." However, the dear man had not opened his mouth to speak more than two or three minutes, before the dear Lord broke into my soul with all His saving benefits, and my soul was again " like the chariots of Amminadib," and I could again use the language of the sweet poet :—

"Treasures of everlasting might  
In our Jehovah dwell ;  
He gives the conquest to the weak,  
And treads their foes to hell."

I again rejoiced with the full fruition of the pardon of all my sins, and had heaven begun below in my soul ; and although such trials followed me nearly all through that year and part of the year following as I had never before experienced, yet I must say, to the honour of our faithful Jehovah, that He was indeed as good as His word (as we commonly say), and "certainly" was "with" me in a most marked way, assuring me again and again, that He would never leave me nor forsake me.

I was favoured to be present at the interment of dear old Mr. John Clark, at Five Ash Down, in July of that year (1870), being there weighted down with the trying providential dispensations of the Lord, combined with other things of a very trying nature. I had only been in the chapel a few minutes, and while they were singing the first hymn, the Lord spoke these words into my soul as audibly as though they had been spoken by word of mouth—

"Did ever trouble yet befall,  
And He refused to hear thy call?"

I was constrained to say, "Never, Lord, never. Thou hast indeed been a faithful God to me." This was another most gracious lift by the way, and indeed melted me into nothingness, that the God

of heaven and earth should so speak from His mansion in the skies to a worm of earth.

I could speak of many more trials and deliverances up to the present time; but I think I have said enough, perhaps, to weary your patience to read, and will now close, wishing for yourself and readers every new covenant blessing in Christ Jesus.

I remain yours, for His sake,

A LOVER OF THE GOSPEL.

[We have delayed the insertion of the above letter, as the writer had no wish for its being published, but we think it too good to remain private, while for special reasons we have avoided giving the name of place or person.]

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### OBITUARY NOTICE.

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We are sorry to have to record the loss of one of the Committee of our Poor Ministers' Fund, Mr. Samuel Bastick, of Providence Chapel, Brighton, who entered into rest on September 27th, aged 77 years. He was a very useful member and deacon of the church under our brother Mr. Lawson's charge, and of late has filled the office of clerk in giving out the hymns. He was a man sound in the truth, experimentally acquainted with its power, by the Spirit's teaching, and a lover of peace. We were not sufficiently acquainted with him to enter into any details of his personal history. In the funeral sermon, which we understand his pastor has preached as a memento of Christian love (and which may be had of our printer), these will probably be dealt with.

But from our various interviews with the departed on occasional visits at Brighton, we have long felt he was one of the Lord's chosen, though a man of comparatively few words. There was a frankness about his manner which indicated the honesty of his purpose, and we shall miss his face at the Brighton meetings of our Committee. His end appears to have been somewhat unexpected, and to have been very peaceful, trusting alone in the finished work of the Lord Jesus Christ. May the God of all grace continue to support his widow. On our next page will be found an acrostic poem in memory of him.

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CHRIST OUR ONLY REST.—My heart can have no rest unless it leans on Jesus Christ wholly, and then it feels His peace. But I am apt to leave my resting-place, and when I ramble from it, my heart will quickly brew up mischief. Some evil temper now begins to boil, or some care would fain perplex me, or some idol wants to please me, or some deadness or some lightness creeps upon my spirit, and communion with my Saviour is withdrawn. When these thorns stick in my flesh, I do not try, as before, to pick them out with my own needle, but carry all complaints to Jesus, casting every care upon him. His office is to save, and mine to look for help.—  
JOHN BERRIDGE.

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## ACROSTIC POEM.

IN RESPECTFUL MEMORY OF THE LATE MR. SAMUEL BASTICK.

S afely at home ! the haven reached at last ;  
     The weary voyage o'er :  
 A ll Time's impeding dangers overpast,  
     To terrify no more.  
 M ade meet to be partaker of the " Rest"  
     Reserved in heaven above ;  
 U nited to the saints ; the Bridegroom's guest,  
     Blest object of His love !  
 E ternally to dwell where Jesus reigns  
     King o'er the ransomed throng ;  
 L ifting their voices in seraphic strains  
     As ages roll along !  
 B rother, to counsel ; friend, in weal or woe ;  
     Beneficent indeed :  
 A fount of kindness, with a constant flow,  
     To succour those in need.  
 S incere and true, working with steadfast aim,  
     In whatsoever sphere ;  
 T o show the world to Christian zeal and name  
     He had credentials clear.  
 I nvading Death has snatched from Zion's cause  
     One whom 'twas hard to spare.  
 C hrist's mandate came : " Vacate those crumbling walls  
     For realms Divinely fair."  
 K ept by his God ; we say (without a pause)  
     He's gained admittance there.

Tunbridge Wells, Oct. 12th, 1884.

S. GREENWAY, JUN.

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 Letters by the Household of Faith.
 

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LETTER BY RUTH BRYAN.

Thursday Evening [no date].


 EACE be with thy spirit, my dear sister in Jesus. May the  
 everlasting arms of thy Heavenly Lover be sensibly under-  
 neath thee—the kiss of love solace thee, the smile of love  
 cheer thee. Mayest thou be much in the banqueting  
 house ; may the banner of love wave over thee, the  
 cordials of love revive thee, and the apples of love refresh  
 thee, whilst thou sittest under the shadow of thy Beloved  
 with great delight. Dainty fare this ! Delectable enter-

tainment for the spouse of Jesus. But all this, and a thousand times more than tongue can tell, or heart conceive, are in Him, Who is our Beloved and our Friend—and in Him *for her* whom He has loved unto the death, and through the death, even the cursed death of the cross;—*her*, for whom He poured out His soul unto death, and was numbered with transgressors, that she might be numbered amongst His jewels;—*her* for whose sake, though He was rich, yet became He poor that she through His poverty might be rich;—*her*, for whom He drank up the cup of curse and wrath that she might be eternally drinking the cup of bliss ineffable;—*her*, for whom He was crowned with thorns that she might be crowned with glory. O, love inconceivable, unutterable, overwhelming, that such a Jesus should be for such a bride!—for you, my sister, for your dear partner, for poor little me, who are now His spouse in the wilderness, where often He comes and gives us His loves! O for hearts going out more after Him in desire, and rising up more towards Him in thanksgiving, adoration, and praise. “Thanks be unto God for His unspeakable gift!” Thanks, that neither world, flesh nor devil can tear that gift away from us, though they may hide it for a time from our eyes. His we are, and His for ever. Our everlasting song is this,—

“Jesus is mine, and I am His!”

a song which will never grow old, but which we shall soon have immortal lungs to sing in never-ending day. Cheer up then, fellow-pilgrim, though the people “compass you about like bees”—yea, sting you like wasps—in the name of the Lord you shall overcome them, and all your wounds be healed with the balsam of blood—that blood which speaks peace, heals diseases, purges the conscience, and cleanses from all sin. This just suits you and me, does it not? Bless the Lord, O our souls, that we suit Jesus, and He suits us. “We love Him, because He first loved us.” We choose Him because He hath chosen us, and made us willing in the day of His power. We come to Him, because He draws us; we cast our burden upon Him, because it is too heavy for us, and He enables us so to do. We pray, because He indites and intends to give the answer. We praise, because He tunes the soul, gives the song, touches the chord, and all is melody and harmony unto the Lord.

But how I am running on, and might do so endlessly, in telling how Jesus and His spouse suit each other. You know it all, but will bear with me, I believe, while I lisp His loveliness and stammer His praise.

Do not be disquieted because we cannot meet in body. I quite understand it, and so does Jesus. It is well. Our spirits are not bound. May they often meet and mingle in prayer and praise.

I bless the Lord for what He has done for you : it is great and marvellous ; and I believe He will go on to be gracious.

May you be kept in perfect peace, your mind being stayed on Him. May you cast your care upon Him, "for He careth for you." May you live *out of yourself* upon Him. Remember you cannot exhaust Him, or expect too much from Him ; and whether He try your faith by fire or water, He will bring you safely through.

Do pardon this desultory note ; you have it as it flowed,—just a pop visit, you know. If you catch one waft of Jesus' fragrance He shall have the praise. If I do not see you before you come down stairs, I shall not be hurt. Our friendship is more of soul than body, and that will continue to warm while Jesus fans the flame. Adieu ! the Lord bless you all. Accept my love in Jesus, in Whom I rest

Your affectionate sister,

[*To the late*] Mrs. J. Fothergill.

RUTH.

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LETTER FROM THE LATE THORPE SMITH.

Hough-on-the-Hill, near Grantham,

May 7th, 1874.

My dearly-beloved and justly-esteemed Friends,—May every new-covenant blessing rest on you henceforth and for evermore, amen. After being sorely afflicted, and laid-up, at my daughter's, in Bedfordshire, for about ten days, and paying a doctor's bill (£1 14s.), I left—being improved—on Friday last for home. Managed the journey tolerably well ; saw my doctor ; and left for Newark on Saturday ; but forced to ride to and from chapel, and sit to preach. Came here yesterday, and am to preach to-night at Caythorpe—which I have done once in a year for about 13 years past. I expect to ride to the chapel, and home here, about one-and-a-half miles. I am amongst old, tried and sincere friends, of many years' standing, whose love—blessed be my most gracious God—like yours, is unabated. O how sweet and how pleasant it is to still be kept cleaving together, and in honour preferring one another ! My left leg is terribly swollen, but is not painful when sitting or lying down. What is the cause I cannot tell, God knoweth. Thank you for your kind epistle. Our dear old friend Langham has been very sadly again ; I hope he is a little better. We are wearing out ; and truly there is little here in this waste-howling wilderness to make us to long to stay ; yet how the flesh clings to earth !

I had a nice letter from J. Cutlack, and one from Miss R. Martin, hoping I should soon be better, and able to visit them shortly, &c. Very kindly they write. My worst complaint is, my sad, dead and

lifeless state. I cry and shout, but seem to find no access to God ; and am anything but satisfied with my present feelings. Deeply regret that the Comforter seems to stand afar off, and the Lord hides His face. Vainly try to feel access to Him, and am kept at a distance, and cry, "How long, O Lord, wilt Thou hide Thyself?" I am expecting to return home on Saturday : am about three-and-a-half miles from the place, where I lived near thirty years, and where my father, mother, brothers, sisters, nephews, nieces, two wives and a boy lie buried. Spots dear to me. But I am fast drawing near to the grave too : and more than ever anxious to know on what foundation my hopes are resting ;—not in anything I have done, am now doing, or hope to do ; no ! Nothing but an interest in the finished work of Christ can save me.

"On Christ the solid Rock, I stand ;  
All other ground is sinking sand."

The Lord bless you both, my dear friends.

I remain, yours truly in Jesus,

THORPE SMITH.

P.S.—Love to all friends.

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LETTER BY THE LATE MR. E. VINALL.

42, Holford Square, W.C.,

April 5th, 1872.

My dear Friend and Brother in the Lord,—I write at once to say, the Lord willing, I will preach at Reading on Wednesday evening, the 8th May, and we will accept of your kind invitation and come on Tuesday and bring Lydia with us. We must return on Thursday morning, as it is our service night. I thank you for your kind letter ; and hope we may be led more and more into that blessed union that exists between Christ and His Church, and find that peace that passeth all understanding,—from the application of pardoning love and blood,—and also that joy that arises from believing. Dear Hart says :

"My treasure is Thy precious blood :  
Fix there my heart, and for the rest,  
Under Thy forming hands, my God,  
Give me that frame which Thou lik'st best."

Our mutual friend Prior seemed very comforted in hearing on Tuesday evening ; and gave out with great feeling, "The fountain of Christ," &c. The old man has come upon him very rapidly. I hope he may be spared, if the Lord will, for the church's and his family's sake.

I saw old Mrs. Cribb, who is unable to get out, and found her in a comfortable state of mind, longing for the Lord to come and

take her home. She felt quite satisfied of her personal interest, and said she expected to enter heaven as a little child. I remarked to her, 'What a mercy to be a child ; a child of God, a citizen of no mean city ; heir of God, and joint-heir with Christ. "If so be, we suffer with Him, that we may be glorified together."' "

Give our united love to your sisters, and accept a good share for yourself. I hope the Lord will favour us with His gracious presence, and give testimony to the word of His grace, that good may be done, and His holy name be glorified ; that some, like the man at the Gate Beautiful, may have their feet and ankle-bones strengthened by faith in the name and power of the Holy Child Jesus, Who is "the SAME yesterday, to-day, and for ever ;" and Who condescendingly said, "The spirit truly is willing, but the flesh is weak." May the Lord bless you ; lift upon you the light of His countenance ; and in this light enable you to see light : even "the light of the eyes" that "rejoices the heart," is the desire of,

Yours to serve in the Gospel,

E. VINALL.

## PURE GOLD FROM PURITAN AND OTHER MINES.

**HUMILITY.**—Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall ; of all beasts, the soft and patient lamb ; of all fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading plane ; but in a bush, a humble, slender, abject shrub ; as if he would, by these elections, check the conceited arrogance of man.—OWEN FELTHAM.

**HYPOCRITICAL CONFESSIONS.**—You have heard no doubt of beggars who tie a leg up when they go a-begging, and then make a hideous lamentation of their lameness. Why, this is your own case, sir, when you go to church a-praying, which is begging, you tie your righteous heart up, and then make woeful outcry for mercy on us miserable sinners. O sir, these tricks may pass awhile unnoticed, but Jesus Christ will apprehend such cheats at last, and give them their desert.—BERRIDGE.

**MERCY'S MEASUREMENT.**—The mercy of God does not measure us by what we were. It would be wide with the best of us, if the eye of God should look backward to our former estate. There we shall see Abraham an idolater ; Paul a persecutor ; Manasses a necromancer ; and the best vile enough to be ashamed of himself.

BR. HALL.



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| <b>ALTON</b> —Cavendish Pl. .....      | Evenings                                                                      |
| <b>ALTON</b> (North St.) Chapel .....  | <b>MR. W. L. COX</b> . Lord's Days and Wednesdays (E.)                        |
| <i>ASH DOWN</i> .....                  | <b>MR. A. J. BAXTER</b> , Pastor. Lord's Days and *Tuesday and Thursday       |
| <b>ALTON</b> —Devonshire Road .....    | Evenings.                                                                     |
| <b>ALTON</b> —Trinity Chapel .....     | <b>MR. T. MARTIN</b> . Mr. ANSCOMBE every 4th Lord's Day.                     |
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| <b>ALTON</b> —College Park .....       | Evenings                                                                      |
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| <i>Graham Street.</i> .....            | <b>MR. J. HEATHER</b> , Pastor. Lord's Days and Wednesdays (E.)               |
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| <b>ALTON</b> —WOOD, LOWER (Elm .....   | <b>MR. J. MEAD</b> , Pastor. Lord's days and Tuesday* and Thursday            |
| Grove)—Bethel .....                    | Evenings                                                                      |
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|                                                   |                                                                                                                   |
|---------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| BEDFORD—Zion .....                                | Services on Lord's Days                                                                                           |
| BEDWORTH—Esra .....                               | Services on Lord's Days                                                                                           |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARR                                                              |
| BRIGHTON—Egremont Lodge .....                     | Lord's-day at 11 and 7.                                                                                           |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 12th, Mr. LAWSON; 26th, Mr. J. NUNN                                                                               |
| CHIDDINGFOLD—Providence .....                     | 2nd, Mr. CORNWELL; 5th, Mr. JENNER; 9th, Mr. BROWN; 13th, Mr. DAVIS; 17th, Mr. DAVIS; 21st, Mr. STRINGER; 25th, 1 |
| DORRING—Public Hall .....                         | BURY; 30th, Mr. ALDERSON                                                                                          |
| FAVERSHAM—Assembly Rooms .....                    | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                        |
| GRANTHAM—Calvinist Chapel .....                   | Services on Lord's Days                                                                                           |
| HADLOW DOWN .....                                 | 1st Lord's-day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd                                                           |
| HASTINGS—The Tabernacle .....                     | BRIDGLAND; 4th do., Mr. BROWN                                                                                     |
| HORSEY RISE—Aged Pilgrims' Asylum .....           | 26th (E.), Mr. G. DAVIS                                                                                           |
| HORSHAM—Jireh .....                               | Mr. WHITTLE 4th Lord's Day                                                                                        |
| ISFIELD .....                                     | 2nd, Mr. JONES; 6th, Mr. WELLAND; 9th, Mr. BOTTEN; 12                                                             |
| LITTLEPORT .....                                  | NUNN; 16th, Mr. NUNN; 20th, Mr. SMITH; 23rd, Mr. JOE                                                              |
| LIVERPOOL—Free Grace Mission Hall .....           | Mr. MOCKFORD                                                                                                      |
| LONDON—Bloomsbury Chapel (Commercial Road) .....  | 2nd, Mr. W. H. TAYLOR; 4th, Mr. REYNOLDS; 9th, Mr. 1                                                              |
| MAIDSTONE .....                                   | 11th, Mr. ALDERSON; 16th, Mr. BOULTON; 18th, Mr. WOODS                                                            |
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| PETWORTH—Ebenezer .....                           | 9th, Mr. C. PIERPOINT                                                                                             |
| RAMSGATE—Albert Room, Albert St. West Cliff ..... | Service on Lord's Days                                                                                            |
| RICHMOND—Bethlehem .....                          | 81, Farnworth Street. Lord's Days and *Thursdays (E.)                                                             |
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Mr. BAXTER will (D.V.) preach at the Salem, Leicester, on Wednesday (E.), at Manchester (Religious Institute), on Thursday (E.), the 13th; and at Grove Chapel, well, on Lord's Day, the 16th, and Tuesday (E.) the 18th.

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**COMMANDER KEY**, Honorary Superintendent of Bethesda Town Mission, Portsmouth, would inform his Christian friends that he is compelled, as far as he can see, to leave Southsea very shortly, owing to the severe and continued agricultural depression. He is extremely desirous that some Godly man of independent means should come to reside in Southsea or Portsmouth to take over the work and fill his post. The Superintendent should be one who is established in the deeper truths of God's sovereign grace, and also a loving zeal for the conversion of souls. The sphere is very important and extensive, and one who loves the Master and desires to live for Him is full of bright prospects and arrangements.—Communications may be made to the Editor, "Gospel Advocate," or direct to Commander Key, Downham, St. Edward's Road, Southsea.

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DECEMBER, 1884.

THE  
GOSPEL ADVOCATE:  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,

PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

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*All Advertisements, Correspondence, and Remittances to be addressed to the Editor, Eastbourne, as early in each month as possible.*

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**CORRESPONDENCE RECEIVED.**—W. J. Whittle, S. Russell, J. C. B. V. Scott, R. A. Barber, T. Rogers, D. Fisk, Capt. B. H. Key, G. H., F. Pepper, C. C., A. Elkins, H. F. C., J. B., D. B. Garham, A. P. Hiehn, L. Werth, L. M. Sikes, T. A. Taylor, W. Roworth, W. J. Parks, T. Bradbury, C. Hutchinson, W. Frith, E. Wilmshurst.

**MAGAZINE SUBSCRIPTIONS FOR 1885.**—Received with thanks: Mr. J. Hope, Mr. Hampson, 4. For 1884, G. Copper.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to Nov. 24th: Mr. H. F. Cunliffe, £1 1s. The Misses Larkin, £1 10s. Mrs. Lett, £1. A Well-wisher, £30.

The Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday Evening, December 8th, at 7 o'clock.

**LIST OF OFFICERS.**—Trustees, Mr. A. J. Baxter, Mr. A. Funnell, and Mr. Joseph Gorrings. Hon. Treasurer, Mr. D. Gilbert. Hon. Secretary, Mr. James Worley.

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**ABSENCE FROM HOME** for a considerable portion of last month, must be our apology for apparent neglect and delay in attending to various correspondence. From the same cause we are compelled to omit sundry notices of publications duly come to hand.

**AS MANY OF OUR READERS** visit Eastbourne during the course of the year, we may give notice that we have, for convenience' sake, reversed the arrangement of our week-night services, so as to have Preaching on Tuesday, and the Prayer-meeting on Thursday evenings for the future.

**BETHESDA MISSION, PORTSMOUTH.**—We are glad to hear that circumstances have arisen which will probably enable Capt. Key to retain his post at the head of this institution, friends having come forward in response to his appeal.

**A SERIES OF TRACTS** and Leaflets have been sent us from Mr. Wileman (34, Bouverie-street), which appear very suitable for general distribution: those who are engaged in this work should apply to him for copies.

**ALL OF THE THREE Sermons** of Mr. Irons, just republished by Mr. D. Fisk, of Brighton, and advertised in our columns, need only to have attention directed to them in order to enlist the approbation of those who value that great preacher's memory. It is our hope that Mr. Fisk's "work and labour of love" may receive that support which will encourage him to reprint and circulate still more of these messages of truth in these days of error.

**THE LAST QUARTERLY REPORT** of the Trinitarian Bible Society is both very interesting and encouraging. The Lord is certainly honouring the Society's operations both at home and abroad, so that if it be little in comparison with the policy-serving B. & F. B. Society, its course is straighter and its doings purer.

**ONE OF THE LORD'S HIDDEN ONES** in the *spiritually* cold North-East coast desires the prayers of His people, that He may (if He will it) send a faithful pastor to a vacated pulpit where she is. Ah, surely He will if need be. Otherwise, He will keep her alive in famine. Still, if so led, it will be well to plead for this.

**A KINDLY WORD** to our Subscribers, Correspondents and Readers in general. Through "the good hand of our God upon us" we are permitted with the issue of this number to complete the XVI. Vol. of our serial. When it was first launched upon the ocean of publicity, it was not anticipated, by most of its sincerest friends, that it would weather and outride (for more than three or four years) the various storms to which all discriminating serials are exposed, and from which so many suffer shipwreck. Yet it has. And truly "this is the Lord's doing, and it is marvellous in our eyes." As a rule we have experienced a goodly measure of stability among our subscribers (for which we desire to feel grateful to the Lord, and thankful to them); though we could have wished that greater assistance had been rendered, by a larger number of such correspondents coming forward who have

clear insight into truth and an ability to set it forth by the pen. For although we retain the Magazine in our own hands, it is too well known to need continual repetition, that we do not appropriate to our personal advantage one shilling of the profits, but give all to our Poor Ministers' Fund. And the various serials now sent abroad are so laden with tales and anecdotes as their surplus commodity that, while we would not desire to exclude any such as may constitute help and consolation to the Lord's "afflicted and poor people," yet these things serve in themselves to weaken the habit of thought, and therefore, like any powerful stimulant, should not be used to excess.

It is our hope and belief that we have adhered closely to "the truth of the Gospel" in what has appeared during the past year; though we doubt not that exception has been taken to some articles on various grounds. But as love covers the multitude of sins, we sincerely trust, in the prospect of another year's toil, that forbearance will continue to be extended where the subject is an *open question*, and that still more efficient aid by writing (especially in Original articles) and in circulating, may be afforded *The Gospel Advocate*.

Thus in the prospect of the closing of the year with this number, and the dawn of 1885 with the next, we warmly thank all our helpers who have thus far stood by us, and earnestly desire for them all the rich and needful blessings of the everlasting covenant, through Jesus Christ our Lord. Amen.

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## ESSAYS ON HART'S HYMNS.—LXVII.

## HYMN 42.

*Christ in the Garden.*

S it possible, in these days of distraction and worldliness, to concentrate the thoughts on such a subject as this hymn places before us? Can a theme of such profound solemnity command that due attention it claims? True, the occasional commemoration, by members of churches, of the great event with which it was so closely connected, might appear to remove all obstacles out of the way. But we are not so confident that it does. The relation of Gethsemane to Calvary, where the "One offering" for sin was made, might also give colouring to the idea that all who are building their hopes of Life Eternal on that Sacrifice, could not possibly be indisposed to meditate on the mysterious anguish of "the Captain of their salvation" in the gloomy garden. But it would be, we fear, too much to take even this for granted. The truth is, "the wise virgins," like "the foolish," are *nearly* all slumbering and sleeping now-a-days—either rocked in the cradle of prosperity and ease, or tossed on the waves of adversity, and struggling with over-anxiety.

In the quiet chambers of affliction, and in some sequestered nooks and country-places, there may be found a favoured few of those who, being sheltered from the abounding turmoil and confusion, are enabled in spirit to not seldom contemplate the carrying out of the grand scheme of covenant love by "the sufferings of Christ."

Nay, more,—for let us not limit the Spirit of the Lord—here and there, in the midst of the busy occupation of the metropolis and great towns of the kingdom, there may be those who, while "not slothful in business," are "fervent in spirit, serving the Lord," and for whom the subject—"Christ, and Him crucified," may have attractive charms, and who are permitted at sacred seasons to know "what is the fellowship of His sufferings." Can the writer doubt this? when twice in the very heart of London, and amid its greatest whirl, he was so favoured with heavenly abstraction from all going on around him, as to see "Jesus Only," as made sin and a curse "in the death of the cross."

If the Lord Jesus is the only antidote for all that evilly affects His redeemed, then it is obvious, that a due conception of what He

has endured on their behalf, is the best remedy against the spirit of carnality now so prevalent. And if the gracious Spirit convey His power into the invitation contained in the opening verse of the hymn, it will not have been penned by Mr. Hart in vain :

“ Come hither, ye that fain would know  
The exceeding sinfulness of sin :  
Come, see a scene of matchless woe,  
And tell me what it all can mean.” *ver. 1.*

Gethsemane, in the palmy days of Judæa’s history must have been a place of considerable retirement. Its present solitariness is but a reflection of the desolation of almost the entire land. From the incidental record, that “Jesus oftentimes resorted thither with His disciples,” may be gathered the Saviour’s delight in separating Himself and His chosen for a short season from “the busy haunts of men.” Privacy he honoured as well as publicity; and the calmness of retirement is essential for the collecting together of those thoughts and feelings which have been scattered in contact with men of the world. Whether it be a sense of “the exceeding sinfulness of sin,” or of the loving-kindness and tender mercy of the Lord, privacy is best suited to the pondering over the same. In the battle of life—unless the soul be under its *first* convictions, or in the enjoyments of its “*first* love,” such meditation is very rare and of short continuance. And if the transition from worldly concerns to the awful solemnities of Gethsemane, be suddenly called for, surely Mr. Hart is justified in putting the request to the confusion of the beholder—“Tell me what it all can mean.”

Such words addressed to the great mass of Atonement-denying professors, who notwithstanding assume a belief in the Gospel narratives, are enough to strike them dumb.

But let us note the words that follow :

“ Behold the darling Son of God !  
Bowed down with horror to the ground ;  
Wrung at the heart, and sweating blood,  
His eyes in tears of sorrow drowned.

“ See how the Victim panting lies,  
His soul with bitter anguish pressed !  
He sighs, He faints, He groans, He cries—  
Dismayed, dejected, shocked, distressed.” *vers. 2, 3.*

A cold and cynical scepticism may ask on what authority such a description of the scene in Gethsemane is framed. We answer, on

that "sweat," which "was as it were great drops of blood falling down to the ground." Luke xxii. 44. This, when no human foe was touching the Sufferer. This, which was all the effect of mental anguish and soul-trouble, in conjunction with mighty wrestlings in prayer: and which, so far as the humanity of the Lord Jesus was concerned, called for the strengthening presence of an angel of light.

If then the Gospel portrayal of that mysterious internal conflict is in few words, they are ample to justify Mr. Hart's paraphrase of them. But the stirring question is yet to be answered, and in an enlarged form:—

"What pangs are these that tear His heart?  
What burden's this that's on Him laid?  
What means this agony of smart?  
What makes our Maker hang His head?" *ver. 4.*

No problem of Euclid, to a person unacquainted with the rudiments of arithmetic, involves more incomprehensibility than these accumulated questions would to any of the unregenerated, however naturally gifted and scientifically trained. Here were secret "heart-pangs;" here was an invisible "burden;" here an "agony of smart," here the "hanging of the head"—and Who was it to Whom it pertained, without any demerit in Himself, to submit to all this? It was "OUR MAKER!" Does there in the face of the incredulous arise the contemptuous smile at this announcement? We repeat it: It was "OUR MAKER." He Who is "over all, God blessed for ever," became as "a worm, and no man, a reproach of men, and despised of the people." But wherefore His distress in human guise? They

"Who fain would know  
The exceeding sinfulness of sin;"

will be prepared, at least in part for the reply—

"'Tis justice with its iron rod  
Inflicting strokes of wrath Divine;  
'Tis the vindictive wrath of God  
Incensed at all your sins—and mine." *ver. 5.*

The Father of mercies and God of all comfort had thus to enact the part of the Judge towards "the Son of His love," that redemption might be effected for His elect. And such was the affection of that Son for these objects of everlasting favour, and

such His perfect subjection, as Mediator, to the Father's will and commandment to lay down His very life, that He condescended thus to receive their stripes and the chastisement of their peace. He knew His Father's and His Own law called for nothing more than what was right, though terrible in its nature, and He submitted to that right—the right of “Justice” and of “Wrath.”

But why cannot, as we have suggested, the sin-exercised people of God receive our poet's reply in the most unqualified way? why should it be only “in part?” It is the last line which causes them to pause.

“Incensed at all *your* sins—and *mine*.” May they venture to assert so much as this? Dare they believe that all *their* sins were numbered and punished upon the sacred Surety's devoted head? That Mr. Hart's were, they cannot question. He, highly favoured man! had heard the voice of pardoning mercy, and triumphed in the bliss it produced. Not so, many of their number.

They fear the Lord and think upon His name, but as yet they are not permitted in the liberty of the Spirit to affirm that the Redeemer died for them. Nevertheless, even this “*seeming* to come short” on their part, does not, and cannot, affect their interest in “the remission of sins.” They, equally with Mr. Hart, have their portion in the Lord Jesus Christ, and the words truthfully apply to them—

“Incensed at all *your* sins and *mine*.”

And that which follows also :

“Deep in His breast our names were cut ;  
He undertook our desperate debt ;  
Such loads of guilt were on Him put,  
He could but just sustain their weight.” *ver. 6.*

Like as the beaming breastplate of Israel's high priest bore in golden sockets the resplendent gems with the names of the twelve tribes inscribed therein, so, even in “His humiliation,” the Great High Priest of our profession was glorious in the eyes of the Father. While He smote Him, He dearly loved and infinitely prized Him. While He laid Him grovelling in the dust, and by His wrath and vengeance forced the bloody sweat from His frame, He counted Him “fairer than the children of men,” yea, as His co-equal in all things ; and He loved Him for “laying down” His life

as a sacrifice, that He might "take it again" for His people's justification.

It was indeed a "desperate debt." One incurred with all the rash profligacy of the thoughtless spendthrift, who involves himself deeper and deeper every day, without respect to principle, or the rights of others, in anticipating and providing for pay-day. So man from the beginning sinned with all 'lightness of heart'; and ever since he has continued in the same course, forgetful of the Divine Creditor, and ignoring the declaration, that for all these things God will bring Him into judgment. Happy they! whose covenant God by His Spirit "brings to remembrance" their own evil ways and doings that were not good, and constrains them to loath themselves in their own eyes, for their iniquities and for their abominations. Happy they! who are thus led to feel the importance of having that debt which they have wantonly incurred, and which they could never pay, discharged in full by the Surety of the better covenant. Their "loads of guilt" transferred from them to Him, secures their freedom from all law-demands and judicial visitations.

But what means our poet when saying:

"Such loads of guilt were on Him put  
He could but just sustain their weight?"

The words are startling. Are they correct? Not if they imply any deficiency of qualification in Emmanuel. Not if they imply that a bare and stinted satisfaction was rendered to the attributes and perfections of the Father. But we cannot accept such an idea as being put forth by one so sound on "the Eternal power and Godhead" of the Saviour, as was Mr. Hart. If we correctly interpret his thought it is this: That as an Infinite and Omnipotent Person was inflicting the vengeance, in the outpouring of His vials of wrath, it needed the Divinity of the Lord Jesus to act as a counterpoise, and to sustain His humanity under "the weight" imposed upon Him. Thus only could the scales be balanced. Thus only "Mercy and Truth met together, and Righteousness and Peace kissed each other." *Psa. lxxxv. 10.*

This stupendous work of cancelling the sinner's obligation with "the precious blood of Christ," and blotting out the adverse handwriting of ordinances, is not to be permitted to be held in slight

account by those who have an interest therein. "Predestinated to be conformed to the image of His Son," the Lord's people must learn by His Spirit's teaching the importance of the work of substitution, and be made partakers of "the mind of Christ" with reference to sin's nature, and the method of its purgation and subjugation. Were they not to be delivered from the power of Satan, iniquity, and this present evil world, no evidence of a redemptive character would have its mark impressed on them. This is what Mr. Hart sets before us in the closing verse:

"Then let us not ourselves deceive:  
For while of sin we lightly deem,  
Whatever notions we may have,  
Indeed we are not much like Him." ver. 7.

Too often, it must be confessed, the children of God are so engrossed with the things which "perish with the using," or are so carried away by the power of the flesh and carnality of mind, that to a painful extent they "lightly deem" of sin. Its influence holds them in bondage to its law in their members. Rom. vii. 23.

To deliver them from the unhallowed carelessness and ease superinduced by this condition, temptations, afflictions, crosses and vexations are arranged by the loving wisdom of a covenant God to stir them up; to loosen the earth about their roots, and to lead them to the only approved Resting-place of their souls. The effectual working of the Spirit makes these tribulations work out the end designed, and in the ultimate revelation of Christ, and the sweet appropriation of the benefits of His death, empowers each to say, with holy abhorrence of self and sin, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." Gal. ii. 20. Every glimpse of Christ's sufferings is a powerful antidote to a *light estimate* of sin's heinousness. None can "regard iniquity," even in the heart, with Gethsemane and Calvary unveiled to the eyes of their faith and understanding. Grace there triumphed on behalf of the chosen flock, and the same grace must triumph in them, and reign through righteousness unto Eternal Life. May its sovereign power be more abundantly felt by writer and readers.

THE EDITOR.

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## THE BELIEVER'S EXERCISES.

A LETTER BY THE LATE SAMUEL TURNER.

Sunderland, Oct. 21st, 1841.

My dear Friend and Sister in Christ Jesus, the sinner's real and everlasting Friend and Almighty, Immutable Saviour.



Y sending me a couple of penny postage stamps, you must suppose me either very poor or very covetous. And you are both wrong and right in your conjecture. I am very poor in spirit, and at times very spiritually covetous. And though I am not rich in temporal things, I cannot say I am poor; and I wish (if it was the Lord's will) that I was as free from every sin as I am from covetousness. But, "*Honi soit, que mal y pense.*" You thought no evil in sending, and I think none in receiving. Only take care that your letter in future does not weigh more than half-an-ounce, by enclosing such important things. But enough, and, perhaps, too much of this. The apostle's apparent paradox I have an experimental knowledge of: "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Here are self and Christ. Great encouragement to us, that the great Apostle was a poor sinner saved by grace, a man of like passions with us; with as sinful and helpless a nature as we have. But the grace of Christ was sufficient for him, and His strength was made perfect in Paul's weakness. The same grace is acceptable to us, and we have the same right to look to and rely upon the same strength.

"Always keeping Christ in view,  
He will bring us safely through."

But we are to go through fire and water. Tribulation is the path trodden by all the favourites of heaven. Infinite wisdom sees it needful. Supports, supplies and deliverances are promised; but not exemption from trials, troubles, temptations, desertions and sorrows, whilst we are in this present evil world. I mean, that perfect freedom from these are nowhere promised that I know of. To commit our way unto the Lord, to trust in Him, to wait patiently and submissively upon and for Him, is both our duty and our privilege. The ever-blessed Spirit at times helps our infirmities, to let us know what grace can do; and at times leaves us so much to ourselves, that we may know and feel how sinful and fickle and helpless we are without Him. He leads from self to Christ, in Whom are constant source of comfort, unsearchable riches, and all things pertaining to life and Godliness, grace and glory. O for more precious faith in our Lord Jesus Christ. "Thanks to my God for meaner things, but these are not my God." We are not to be

put off with a portion in this world. God hath chosen our inheritance for us. The will of God can neither change nor be frustrated. We are made willing in the day of His power to choose the better part, to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. But our will is changeable; and with us there are the lustings of the flesh, as well as of the spirit. Hence arise all our anxious cares and perplexing and distressing fears about the things of time and sense. But God is pleased at times to speak the sweet words, "Fear not," to our hearts; and by His covenant engagements and precious promises to dissipate our fears, and deliver us from all our cares and burdens. But darkness, carnality, unbelief and pride, aided by Satan, bring them all on again. The warfare must continue, as long as flesh is flesh, and spirit is spirit. Sin will never leave us while in this body and in this world; and God has engaged, by an everlasting covenant, that His Spirit and grace shall continue in us till we are "filled with all the fulness of God," and grace is perfected in glory. Our unbelief cannot make the faithfulness of God of none effect.

"His word shall stand, His truth prevail,  
And not one jot or tittle fail."

The devil makes us miserable by unbelief; and the Holy Spirit fills us with "joy and peace in believing." Most needful is the exhortation, and most gracious the declaration: "Casting all your care upon Him, for He careth for you." What goodness, what condescension are here! The sweet Psalmist of Israel was taught that sweet lesson, when he said: "What time I am afraid, I will trust in Thee." Trust is committing ourselves, with every concern, to His Infinite wisdom, His ever-enduring goodness, and His Almighty power.

The Lord bless you,

Yours (including Eliza) affectionately,  
S. TURNER.

### "HEAVENLY PLACES IN CHRIST JESUS."

A LETTER BY THE LATE MR. JOHN FRANKS.

Thames Street, London,

May 20, 1865.



DEAR FRIEND, in the blessings of the Gospel of peace, it is a great mercy to know, and live in the sweet persuasion that all the resources of *our* kingdom are inexhaustible. As time rolls on, we all increasingly feel that we are *needy ones*. Bless our God, who daily supplies all our needs.



These needs remain the same, as witnesses of the faithfulness of Him, firm in Himself, Who is from everlasting to everlasting. What a "Rock" for every tempted and tried soul, not to *look at* only, but to *build upon*, amidst the fluctuating scenes of time, which are seen, and felt according to our fleshly constitution, yea, and have their effect, too. What a refuge to have to enter into. What a blessed, stable effect is wrought in the mind: as the soul thus dwells in the secret pavilion, which is of God's providing for every weary traveller. The gates shall not be shut day nor night of this city. I often think what wisdom our God displays just at such a *time* and *place* to be administered. Blessed is that man who watches and waits at His gates, for the purpose of being strengthened and refreshed with such rich provision, suitable to each time of need. You and I do well to remember, that our God "worketh all things after the counsel of His own will," proving to us it is as a "nail fastened in a sure place." He knows the nature of our sore travail—our constitution—the end designed; therefore sits as a Refiner, to purify the sons of Levi, and brings forth a "vessel to honour."

My dear Friend, as the true grace of God is dealt out, and we are enabled in patience to possess our souls,—you will find, know, and feel that he who feareth the Lord will come forth from it all. *Flesh* and *blood* must stand and wonder. Remember, "This is the Lord's doing, and marvellous in our eyes." May *we* in the midst of all be able to stand still, and see the salvation of our God. What a lesson to learn! "Be still and know that I am God." "Let the same mind be in you which was in Christ Jesus." "As the living Father hath sent Me, and I live by the Father, so (think of this little word so) he that eateth Me, shall live by Me." What a riddle! but consider: "As many as are led by the Spirit, they are the sons of God:" "heirs of God, joint-heirs with Christ Jesus." Loved with the same love; blessed in the same inheritance; and standing in the promise of eternal life. "For the earth is the Lord's, and the fulness thereof." So, while many are saying, "Who will show us any good?" may we turn aside and behold this great sight; the Bush on fire, and yet not consumed! Oh no! the Refiner is sitting by: not one grain shall be lost. "Since thou hast been precious in My sight, thou hast been honourable, and I have loved thee." I am really lost when the dear Lord opens the windows of heaven, and showers down upon us, refreshing His inheritance when it is weary. Our youth is renewed, like the eagle's, with new feathers. Oh! that blessed "newness of life."

I do not wonder at Nehemiah telling them he could not

come down to the dung-gate to talk with them, he had an important business in hand. What is that? Why—"building ourselves up on our most holy faith; praying in the Holy Ghost; keeping ourselves in the love of God." "Looking (ah, looking) for what? All that my precious Jesus has to give me—to see His handiworks." The firmament sheweth it forth. "Day unto day uttereth speech"—where? In my heart, the incorruptible Word which liveth and abideth for ever. As the dear Lord is pleased to bring our souls in communion with Himself in the holy mount, we find all round about is a blessing. I find it in my soul. The word of *our* King has such power. While He talks with us by His word, and in His word, there rises up in the mind such a familiarity and freedom in asking and seeking. Yet holy reverence. Yes! Mary washes His feet with tears, and wipes them with the hair of her head—"her glory." Nothing is too great for our precious Lord, because in this way, we are brought to love much. Everything multiplies. Oh how great is His goodness! "His word drops as the rain, and His speech distils as the dew upon the tender herb." What a highway of holiness to walk in. How much training we need to bring us to renounce all things, and be content to live upon the fulness God hath provided in His dear Son. Well, He is the "God of all grace, Who has called unto His eternal glory by Christ Jesus our Lord." There, and there alone, is the great mystery revealed, which is—"Christ in you the hope of glory." We have no other hope, neither do we want any other. Blessed be God! that is quite sufficient for time and eternity. Nothing else can lift us up when cast down—nothing else can be our light in darkness—nothing else can keep us from falling. "Hold thou me up, and I shall be safe." There is everything in a precious Jesus a poor sinner can need. I would ask, to whom does the gospel direct us to look to? but Him who is the Rock of our salvation, and our portion for ever. God forbid, you or I should ever bring any evil report of the land! We know what that would turn to. The great witness for Christ, St. Paul, saith: "My God shall supply all your need, according to His riches in glory by Christ Jesus." This is left on record for our comfort and consolation; and is an exceeding great and precious promise, written under the inspiration of God the Holy Ghost; confirmed by the records of the Holy Triune Jehovah in heaven, and sealed in the hearts of believers on earth by "the Spirit, the water, and the blood."

Seeing these things are so, what shall we say? I would humbly ask any poor trembling soul for an answer. I am quite satisfied that our precious Jesus would be the power

of God unto salvation in his own soul ; and enable him to say—"If God be for us, who can be against us ?" The leadings of the Spirit are to believe what God saith ; and that received in the heart is the Divine power from whence the soul is able to act. Not what I feel, nor what I fear : but what God saith. Thus being enabled to come unto Jesus, we "believe that He is a rewarder of them who diligently seek Him." "His reward is with Him, and His work before Him." He divideth unto all severally as He will. It is one of the greatest blessings (as the Apostle wrote to Timothy) to pay attention to the Scriptures, to watch the mind of the Spirit in the Word, and to look in a living act of faith for the power of the Spirit in our hearts, to carry our souls forth in believing in the Word—that it is the Word of God, which is "spirit and life" *in us*. As our souls are thus wrought upon, you may depend the effect will follow—the whole new man will rise up, thoroughly equipped for the war ; to fight the fight of faith, and lay hold of eternal life. Our feet shod with the preparation of the gospel of peace, hope for an helmet, the sword of the Spirit, and above all the *shield of faith*. The eye being fixed on the blessed shield—which is Christ, He being the "Captain of our salvation." Now this does not come in our ability to trace the matter up, but in the secret workings of the Spirit in the soul—in the power of the Word. Remember the promise to Abraham : "Fear not, I am thy shield, and thy exceeding great Reward." Follow on—mind how the promise runs—"thy EXCEEDING GREAT REWARD": so the soul obtains the victory ! What is that ? The end of our faith—even the salvation of the soul ! How ? By the blood of the Lamb, and by the word of His testimony (in our souls by the power of the Holy Ghost). No man can work himself up to this experience by all the wisdom of the world put together. No ! it is the waylaring man alone, that is led of the Spirit, who shall be able to walk in the Spirit.

Now, my dear Friend, I must close. I have written it in the confusion of Thames Street. There may be many blunders, but I am satisfied the substance is right. I earnestly pray that God Himself, even our Father, and our blessed Lord and Saviour Jesus Christ, and God the Holy Ghost, may confirm the souls of all the Church of God in the blessed truths of the Gospel, in making us witnesses of the same. AMEN. Yours in the bonds of covenant love,  
To Mrs. D——— JOHN FRANKS.

---

ONLY TOO TRUE.—It is this want of reading, meditation and spiritual exercises, which makes the ministry of the day so lean, and to wear out so soon, and become a mere irksome series of unprofitable repetition.—PHILPOT.

## THE SON'S REQUEST.

JOHN XVII.

" Father, My Father, these are Thine,  
All quickened into life divine;  
Father, I thank Thee, all are Mine:  
And now I come to Thee.

" Father, I will that all may trace,  
Each for himself, Thy sovereign  
grace,  
And each in glory take his place:  
And now I come to Thee.

" Thy Church was seen 'ere time begun,  
Complete in Thy beloved Son,  
Reigning, when time itself is done,  
This Church, Thy gift to Me.

" Thy Word I've given, that within  
Each consciously, when mourning  
sin,  
Comfort and help shall find therein:  
And now I come to Thee.

" It is encouraging, 'tis pure,  
Stable, 'twill to the end endure;  
The happiness of these secure:  
And now I come to Thee.

Whitby.

" I ask not that Thou wilt remove  
These from the world,—its trials  
prove,  
That far from Thee they dare not  
rove:  
And now I come to Thee.

" I pray not for the world, but these,  
Kept from the evil, Thee would please,  
Would know and love Thy wise de-  
crees:  
And now I come to Thee.

" Still glorify Thy holy name.  
Ever I glory in the same:  
These know 'twas this for which I  
came:  
And now I come to Thee.

" The Comforter will soon descend;  
Their will with Ours He'll sweetly  
blend:  
'Tis finished! "I to Thee ascend!"  
Father, I come to Thee.

M. L. SYKES.

[On page 375 will be found the companion piece.]

## PRISON MANIFESTATIONS.

" *Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison.*" Jeremiah xxxiii. 1.



BSTACLES are constantly arising to frustrate the designs of earth's greatest men. And that the deep counsels of Satan are ever being overthrown by the mysterious workings of Grace and Providence, is one of the most comforting of truths to believing hearts. On the other hand, it is most cheering to know that nothing can prevent the Lord's manifestations of Himself to, and on behalf of, His Own.

Joseph while in prison, though "his feet were laid in iron," and "the word of the Lord tried him," we may be assured was upheld, by the Spirit's promptings of a secret faith, to "hope against hope," "until the time that his word came," when "the king sent and loosed him, even the ruler of the people, and let him go free;" constituting him "lord of his house, and ruler of all his substance; to bind his princes at his pleasure, and teach his senators wisdom."

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THE  
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FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**MAGAZINE SUBSCRIPTIONS FOR 1885.**—Received with thanks: Mr. J. Hope, Mr. Hampson, 4. For 1884, G. Copper.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to Nov. 24th: Mr. H. F. Cunliffe, £1 1s. The Misses Larkin, £1 10s. Mrs. Lett, £1. A Well-wisher, £30.

The Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday Evening, December 8th, at 7 o'clock.

**LIST OF OFFICERS.**—Trustees, Mr. A. J. Baxter, Mr. A. Funnell, and Mr. Joseph Gorrings Hon. Treasurer, Mr. D. Gilbert. Hon. Secretary, Mr. James Worley.

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**ABSENCE FROM HOME** for a considerable portion of last month, must be our apology for apparent neglect and delay in attending to various correspondence. From the same cause we are compelled to omit sundry notices of publications duly come to hand.

**AS MANY OF OUR READERS** visit Eastbourne during the course of the year, we may give notice that we have, for convenience' sake, reversed the arrangement of our week-night services, so as to have Preaching on Tuesday, and the Prayer-meeting on Thursday evenings for the future.

**BETHESDA MISSION, PORTSMOUTH.**—We are glad to hear that circumstances have arisen which will probably enable Capt. Key to retain his post at the head of this institution, friends having come forward in response to his appeal.

**A SERIES OF TRACTS and Leaflets** have been sent us from Mr. Wileman (34, Bouverie-street), which appear very suitable for general distribution: those who are engaged in this work should apply to him for copies.

**ALL OF THE THREE Sermons** of Mr. Irons, just republished by Mr. D. Fisk, of Brighton, and advertised in our columns, need only to have attention directed to them in order to enlist the approbation of those who value that great preacher's memory. It is our hope that Mr. Fisk's "work and labour of love" may receive that support which will encourage him to reprint and circulate still more of these messages of truth in these days of error.

**THE LAST QUARTERLY REPORT** of the Trinitarian Bible Society is both very interesting and encouraging. The Lord is certainly honouring the Society's operations both at home and abroad, so that if it be little in comparison with the policy-serving B. & F. B. Society, its course is straighter and its doings purer.

**ONE OF THE LORD'S HIDDEN ONES** in the *spiritually* cold North-East coast desires the prayers of His people, that He may (if He will it) send a faithful pastor to a vacated pulpit where she is. Ah, surely He will if need be. Otherwise, He will keep her alive in famine. Still, if so led, it will be well to plead for this.

**A KINDLY WORD** to our Subscribers, Correspondents and Readers in general. Through "the good hand of our God upon us" we are permitted with the issue of this number to complete the XVI. Vol. of our serial. When it was first launched upon the ocean of publicity, it was not anticipated, by most of its sincerest friends, that it would weather and outlive (for more than three or four years) the various storms to which all discriminating serials are exposed, and from which so many suffer shipwreck. Yet it has. And truly "this is the Lord's doing, and it is marvellous in our eyes." As a rule we have experienced a goodly measure of stability among our subscribers (for which we desire to feel grateful to the Lord, and thankful to them); though we could have wished that greater assistance had been rendered, by a larger number of such correspondents coming forward who have

clear insight into truth and an ability to set it forth by the pen. For although we retain the Magazine in our own hands, it is too well known to need continual repetition, that we do not appropriate to our personal advantage one shilling of the profits, but give all to our Poor Ministers' Fund. And the various serials now sent abroad are so laden with tales and anecdotes as their surplus commodity that, while we would not desire to exclude any such as may constitute help and consolation to the Lord's "afflicted and poor people," yet these things serve in themselves to weaken the habit of thought, and therefore, like any powerful stimulant, should not be used to excess.

It is our hope and belief that we have adhered closely to "the truth of the Gospel" in what has appeared during the past year; though we doubt not that exception has been taken to some articles on various grounds. But as love covers the multitude of sins, we sincerely trust, in the prospect of another year's toil, that forbearance will continue to be extended where the subject is an *open question*, and that still more efficient aid by writing (especially in Original articles) and in circulating, may be afforded *The Gospel Advocate*.

Thus in the prospect of the closing of the year with this number, and the dawn of 1886 with the next, we warmly thank all our helpers who have thus far stood by us, and earnestly desire for them all the rich and needful blessings of the everlasting covenant, through Jesus Christ our Lord. Amen.

**GOSPEL BOOK MISSION TO THE ARMY AND NAVY.**—MR. CHAS. BRIDGER will give an ADDRESS (D.V.) in PROVIDENCE CHAPEL, BRIGHTON, MONDAY EVENING, DEC. 1, and at the TABERNACLE, HASTINGS, TUESDAY, DEC. 2. Collections to aid the work.

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**JUST PUBLISHED.**—"DROPS OF THE NIGHT" (in Two Parts). by DAVID B. GARNHAM.—Price, bound in Cloth, 1s. 4d.; post free, direct from the Author, 1s. 6d. To be had of the Author, D. B. Garnham, "Ingleaside," Cotlands-road, Bournemouth, Hants; and of Robert Banks, Raoquet-court, Fleet-street, London.

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**S. ANSCOMBE,**

**UNDERTAKER.**

**29, COLLEGE PLACE, BRIGHTON.**

sin must be atoned for; a perfect and complete righteousness, without a single flaw, must be brought in. Have I not betrothed thee unto Me in righteousness and lovingkindness, and tender mercies? My love toward thee is unquenchable. "Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be condemned." My love towards thee exceeds all other love: "For greater love has no man than this, than to lay down his life for his friend." "Peradventure for a good man some would even dare to die," but I undertook thy cause when thou wast an enemy unto Me: yea, when some that I was paying the price of my blood for, at the very time that I was completing the work of their redemption, cried out, "Away with Him! Crucify Him!" Even after that I gave them godly sorrow for sin, producing repentance unto life, never to be repented of. See the great love with which I have loved thee! If I chastened thee, it was for thy profit. If I sent my law into thy heart, it was to show thee the need thou hadst of my becoming a High Priest, that I might by one offering of Myself perfect for ever you who are sanctified, and set apart as the vessels in the temple were, for holy uses. I have chosen thee in the furnace of affliction, to purge thee from thy dross, to purify thy heart, bring down its pride, subdue thy selfwill, and perceive everything in Me suitable for thee, both for time and through a never-ending eternity. Why sayest thou, poor wrestling Jacob, or thou prevailing Israel, "My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known; hast thou not heard, that the everlasting God fainteth not, neither is weary? There is no searching of His understanding."

Are not the following most refreshing streams to the hart panting after the brook, and expecting to famish for want of living water? "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; walk, and not faint." Lord, increase our faith; strengthen us with might by Thy Spirit in the inner man; that, being rooted and grounded in love, we may be able to comprehend with all saints what is the length and breadth, and depth, and know the love of Christ which passeth knowledge.

I have no doubt but that the Lord has given you many seals to your ministry.

We unite in sincere Christian love.

Yours in the Lord,

C. H.



## BITTERS AND SWEETS.

February 21, 1884.

My dear Sir,—I am very pleased to tell you I am well again ; but my sister is very slowly improving,—she has very bad attacks at times. She is still enjoying the Lord's presence, and the love of God is so sweetly shed abroad in her heart that it is like Ezekiel's river—"to swim in," though she has indeed dipped her morsel in the vinegar. There is the vinegar of affliction ; and the Paschal Lamb can be eaten only with bitter herbs. How very much it has been on my mind to lay before you the case of a dear young woman that we have recently met with. Three months ago, my sister went out for a walk and met this poor sorrowful young woman, and she asked her how she was ; and they walked and talked together. The next day my sister went out again, and was led out in earnest prayer for her, and as she was walking towards her house she asked the Lord to give her a sign that if she was one of His children, she might come out of her gate to meet her, and if not she might not be permitted. Just as she got to the gate, the young woman came out to meet her. She thought it was a sweet answer to prayer. As it was with Abraham's servant ; he said, Let her be the person that was the one of God's appointment. And we think so in this case. She came to our house several times after that, and is now a constant visitor.

Now, Sir, I will tell you what she related to us. She said she used to go to Church as other young people did, and the clergyman persuaded her, with several others, to take the sacrament, and she consented. But no sooner had she taken it, than her conscience accused her, and something said to her, you have now signed and sealed your own condemnation. Such horror of mind seized her for what she had done, that for a month she did not close her eyes in sleep. She was driven to extremity, and almost in black despair, thinking every moment she should be cut off in her sins. She said, one morning she went upstairs, and, looking at herself in the glass, was frightened at her own likeness. She ran down stairs, and threw herself upon a chair, and cried out, "I am dying ; I shall soon be gone, my soul is lost,—oh, pray for me. What shall I do ? what shall I do ?" She said she felt sparks [like as] of fire fall upon her ; she shook and trembled to such a degree, her friend thought she was dying,—a cold sweat was upon her. They sent for a doctor. When he came he said she had no bodily complaint, but it was trouble of mind. He looked at the books she had been reading,—it was the *Standard* and the Bible. He advised her to lay aside such books, and read something more cheerful. The clergyman called to see her, but only added to her

grief. She said, when he was gone, "If the blind lead the blind they both fall into the ditch," and, she added, that ditch is hell. We asked her how long she had been in this state? She said nine months, and not a gleam of hope. She came home from chapel with me one night; she shook and trembled like a leaf. I tried to speak words of comfort to her; but down she sank. She came in to see my sister. We sat down in silence, for we did not know how to speak to her. I shall never forget her look. I thought she would have sunk us both. I said to my sister, What must we do for her? She said nothing will do but prayer. When I went to bed at night I could not sleep. Oh, how my soul was led to pray for her. I earnestly entreated the Lord to give her some ray of light before she came to see me again.

The next time she was not quite so despairing. She has been laid with great weight upon my sister,—she has prayed for her night and day, and the Lord has given her many sweet answers to prayer on her behalf. She said to us: "Do you think I shall ever come out of this?" We told her we were sure she would, for the Lord would not leave His work unfinished, for He never said to the seeking seed of Jacob, "Seek ye My face in vain." I said to her, "Have you no sighs, nor groans to the Lord for mercy?" "Ah," she said, "that I have. How I have walked among the trees of the garden, and poured out my soul before the Lord that He would show mercy to me a sinner." I said to her, "Have you had any words drop upon your mind?" "Yes," she said, "'Shall not God avenge His own elect, which cry day and night unto Him?'" At another time these words:

‘The Lord will not thy cries forget,  
Thou shalt obtain the blessing yet.’

And also these words: 'The Lord whom ye seek, shall suddenly come to His temple.' "Oh," she cried, "that He would come to-night." Then my sister told her what the Lord had revealed to her. She said, as she lay upon her bed one morning she was so led out in prayer for her, and, like Gideon, she wanted a double sign given to her on her behalf, and the Lord granted her request, and gave her the following words:—

"The warfare will cease before long,  
And they a sweet victory sing."

Twice was this repeated. Also these words: "And though the Lord awhile forbear, her needs He will supply." She told her that she was sure the Lord would appear for her in His own time. "Oh," she said, "that He would come now, and ease my troubled mind. How can I wait?" We tried to encourage her with the

invitations of the Gospel; but she cannot lay hold of them. Unbelief is so strong,—though she would gladly receive them, but fears to presume. Oh that the dear Lord would give her sweet submission to wait. But she says it must be either life or death with her soon. I never saw so much of Mount Sinai as I have seen in this dear young woman. She is come, as it were, to the trembling and terrifying mountain of Sinai, “to blackness, and darkness and tempest.” The conviction of her guilt is attended with such a sense of her sin as fills her with horror and astonishment, and she appears deafened with the loud thunders of the law,—a dreadful sound, even the sentence of her own damnation, and she is so filled with deep remorse for her past sins, that she thinks no one has sinned like her. We read to her the accounts of many of the Bible saints, and showed how they sinned and how they obtained mercy of the Lord; but she cannot believe there is mercy for her.

We hear very little of Mount Sinai in this our day, nor of the land Beulah. Now, my dear Sir, we wish to ask a favour of you: Will you unite with us in your prayers for her?—she is on our mind night and day. We read that the prayer of a righteous man availeth much. Accept our united love and believe us to remain,

Yours very sincerely,

M. M.

P.S. I have had to go to the hospital for my sister for this last few times, because she was too ill to go herself, and the doctor said she had better have a medical man to attend her at her own home if she cannot come to see me, so I went to \* \* , to a medical man that had attended her before. This gentleman was ill in bed, and I had to go in his bedroom to see him. He said to me, your sister's is a sad case indeed, and ought to be under my treatment for twelve months continually; but in a few days after he was suddenly called out of time into eternity. My sister felt this shock much, as he knew her case,—a very fine man cut off in the midst of his days. He was very cheerful when I saw him,—he had no thought of death. He said to me, tell your sister to cheer up; don't think she is going to die,—he little thought how near death was to him. But oh, sir, to be found ready when the Bridegroom comes, whether it be sudden or not. The Lord bless you. Good-bye till I see you.

---

A SUSTAINING GOD.

March 12, 1884.

My dear friend,—Old age and infirmities prevent my having the pleasure of going to Eastbourne. I have lately been very poorly; get but little rest at night; often cast down, but not destroyed;

heart and flesh fail, but what a mercy the good Lord "is the strength of my heart and my portion for ever." Yesterday, I felt much depressed in spirit, but after a time a passage came to my mind: "O, my soul, why art thou cast down? hope thou in God; I shall yet praise the Lord." When faith is mixed with the word it is then it does us good, and the promises are applied. We want to enjoy the comforting promises, forgetting there are many dark, cloudy promises recorded in the word of God, which I have been lately searching for. First, the days of darkness shall be many. We may think our Saviour is afar off when He may be very near. "Clouds and darkness are around about Him." We can't see in the dark, but it's our mercy that He bringeth the blind by a way they knew not, and leads them in an unknown path. Then the promise follows: "He will make darkness light, crooked things straight, and rough places plain." I find waiting grace very needful, not only to wait on the Lord, but also to wait for Him. His time is the set time to favour Zion. Mr. Hardy says in one of his letters, his faith was gone for a soldier. It is a good fight for the Christian. When the end comes and the battle is over,—then we can sing, and say with the great apostle, "I have finished my course, I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, and not for me only, but for all them that love His appearing." My dear friend, Mr. A. J. B., and many more we know, as well as those we do not, may the good Lord give us a mind to endure. "They that endure to the end the same shall be saved:" so we read. We often feel like good old Jacob: "All these things are against me," when at the same time they are all working for us for good. We have proved the same many times. We are like Gideon, we want the fleece wet, and then again dry,—such are our unbelieving hearts: but it is our mercy that our Lord and Saviour abides faithful, though we believe not. O, that I could more often cast my cares upon Him, believing He careth for us. I have much to be thankful for, having my faculties continued at 92 years old.

Ever yours in the best of bonds,

DAVID WELLER.

## THE ANTIQUITY OF ERROR.

No. 3.



OMANISM, in full-bloom, or subtilly modified; Arianism, open or veiled, Arminianism, qualified, or absolute and unblushing, and Infidelity, dressed in Rationalistic apparel, constitute the prevailing creeds of one or another of 99 out of every hundred professors, whether ministerial or private. And all these

for centuries past have been engaged in bitter warfare against "the truth as it is in Jesus." But what of "The Salvation Army?" Can antiquity be assigned to this peculiar religious association? Can it be classed among old errors, which time has revived in the special form it assumes among us? We believe it can.

Stripped of its *pseudo* military appendages, its drum, its bands, its male and female officers, its barracks, its warlike phrases, what is it in its naked condition but an organization of Arminianism on a gigantic scale? This, we have shown, is no new thing on the earth. All that its adherents advance is based on the assumption of Universal Redemption and Free-will. The power of man to exercise faith at his own pleasure; the ability of the creature to repent in a moment, and triumph in Christ's salvation in a moment, are distinctly avowed in the teaching of the system. And, if the appendages be examined, the band, the sensational attire, movements and cries, they may all be found in an embryo form in the proceedings of those fanatics which, under the name of Anabaptists led on by John of Leyden in the 16th Century (but who are not to be confounded with the Baptists of our day), and in the wild rant of the early Methodists, and closely identified with all their prominent so-called Revivals. The difference lies simply in the details of their mannerism, not in the substance of their views, feelings and designs.

Man has been said to be "a religious animal." But in this he seems more closely allied to Darwin's ape than anything else. For the strange antics, both barbarous and ludicrous, associated with Natural Religion from the ancient pagan "loud cries," and "leaping on the altar," 1 Kings xviii. 26, and "over the threshold," Zeph. i. 9, to the whirling of the Eastern Dervishes and self-inflicted tortures of the Fakirs of India, are all, more or less, to be identified with that "bodily exercise" which "profiteth little," 1 Tim. iv. 8; and that little can be but physical, and not spiritual in its nature.

If, then, we look at the processional mummeries of Romanism, or those of the Salvation Army, we may clearly perceive that in all these outward demonstrations, whether they appeal to the senses fascinatingly or awfully; whether they produce delight or terror, they contain in them the essential elements of confusion and distraction; and they are founded, to more or less extent, on the same ignorance of the attributes and perfections of Jehovah, and the revelation He has made of Himself in His Word, as were the old Pagan rites and superstitions of antiquity. If the Lord's "ear is not heavy that it cannot hear": if the very "sigh of the needy" is audible to Him, what need can there be for noisy vociferation in

professed prayer to Him? If by the calm testimony of Peter on the day of Pentecost the Holy Ghost could pierce the hearts of three thousand of the worst and most hardened of sinners, what need for the brass band, and the public singing and promenading? The "War Cry," with its "Blood and Fire" motto, is based upon a theory which comports more with the doings of the priests of Baal, than with the testimony of Jehovah's prophets and apostles.

In the public and open-air ministry of our Lord, and that of His apostles, though opposition often raged, it was not because they indulged in noisy declamation and physical displays. None of these things marked their course. Of Christ it was written, and fulfilled: "He shall not strive, nor cry, neither shall His voice be heard in the street;" i.e. in clamorous assertion, invocation, or debate. A holy dignity and calmness marked the demeanour and utterances of the Saviour and His followers, however elegant the style of their discourse, however eloquent their tongues. And a sober view of the majesty of the great I AM, and a solemn realization of Christ's words, "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth," John iv. 24, would overwhelm with shame and confusion all who now profess to serve Him with the ancient appendages of Paganism. Those who treat their God as though He were absorbed in talking with those around Him in glory, or pursuing His foes at a distance, or on a journey afar off, or fast asleep, and so needed to be awakened, have no true knowledge of the God Elijah worshipped, 1 Kings xviii. 27. And lacking this knowledge, they lack life eternal: "For this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent," John xvii. 3.

The antiquity of all our modern errors, is therefore easily established by an acquaintance with what was done in the so-called religious ceremonies of men in ancient times, who had lost all true knowledge of the eternal power and Godhead of the true Jehovah. There may be a variety in the details, but the substance is the same. "Bodily exercises," "muscular christianity" (other than pugilistic) are substituted for the Spirit's calm, yet Omnipotent, operations, and woe to them who die under the deceit.

THE EDITOR.

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CHRIST'S FREE INVITATION.—Invited guests need not bring provision with them. Yet something we would have before we come to make us acceptable; but *that*, be what it will, is only had from Christ; nor can we have it from Him unless we come *without* it. True beggars only bring wants and prayers.—BERRIDGE.

## THE SERVANT'S PETITION.

Master, *my* Master,—if indeed,  
With this polluted breath,  
I may approach and call Thee so,—  
Save me from second death.

Master, *my* Master, if indeed,  
With all this load of sin,  
I may, unworthy as I am,  
Ask, Wilt Thou make me clean ?

Thou hast recorded in Thy word,  
That none shall seek in vain ;  
That every one of Jacob's seed,  
Shall his petition gain.

Oh, may Thy Spirit witness *now*,  
That I am born of Thee ;

Whitby, Oct. 16th.

That from the penalty of sin  
Thy grace hath set me free.  
That Christ *my* substitute was found,  
Thy law is satisfied ;  
My life is won by Jesu's death,  
By faith I'm justified.

Set me a seal upon Thy arm,  
Within Thy heart inshrine ;  
Assure me that with Thee at last  
In glory I shall shine.

I ask, according to Thy will,  
For Thy name-sake again,  
Before Thee my petition lies,  
So let it be, Amen.

M. L. SYKES.

A FEW THOUGHTS ON TWO PORTIONS OF SCRIPTURE,  
(In Answer to Two Correspondents).

MATTHEW v. 23, 24.

*"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift."*

**T**HOUGH our Lord's lengthy discourse, of which the above words form a part, was uttered directly in the hearing of His chosen Apostles (which, be it remembered, included Judas) ; yet that discourse in its various bearings applied to professors as well as possessors. It smote at the hypocrisy of the Jewish ceremonialist, and of all others of the same type even among Gentile races. Nothing was more common as a sin among the Jews than to defraud their creditors, and out of the spoil to "*bring*" their conscience-appeasing "*gift to the altar*." Their brother Jew might have a large demand "*against*" them. An aged and needy parent might have the claim of filial gratitude on their support. But all this was set aside by "*Corban*," a "*Gift to the altar*." And thus, while they foolishly imagined the Lord was satisfied with their offering, the cries of the wronged creditor or injured parent were ascending to heaven against their fraudulent conduct. The Book of Malachi is a powerful testimony against such iniquity, and our blessed Lord, as the great Law-fulfiller, bears decisive witness against it, in the words of the text.

His direct aim is to show that His Father was not to be served by those who robbed their fellows. He would have such "*leave their gift before the altar,*" as that which was due to God, and "*go their way,*" and by honourable and just settlement of what was due from them *reconcile* the wounded feelings of those who otherwise would feel it was *their* money that the unprincipled debtor was employing in his *offering* to the Most High. The text also applies to any known wrong committed by one professing Christian against another, in which personal reparation is required.

The term "*brother*" may appear to signify merely *Christian* relationship, but there are three other senses in which it is used. Men are *brothers* by common origin, as being all the children of Adam. Men are more closely *brothers* as directly related to one father and mother. Men are also called *brothers* who by profession assume to be Christians, though destitute of grace. Our Lord evidently uses the word frequently, and in the text, in this last signification: as does also John in the words, "*Whosoever* hateth his brother is a murderer," and in speaking of a *brother*, when referring to "a sin unto death," on whose behalf prayer was not to be offered. See 1 John iii. 15 and v. 16.

And this, adapted to Gospel instruction, sets forth the importance of consistency in the conduct of the Lord's people, as Paul also affirms: "That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified," 1 Thess. iv. 6. And again: "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful," Titus iii. 14. To this end the Apostle also exhorts to "walk in wisdom towards them which are without," Col. iv. 5, and to "provide things honest in the sight of all men," Rom. xii. 17. For although the sovereign freeness of grace is such that, no deeds can merit or meet with the slightest regard, if put forth as a means of justification, yet viewed as "*the fruits* of righteousness, which are by Jesus Christ," they are declared to be "unto the glory and praise of God," Phil. i 11. Nor can a good conscience be maintained towards God, if there be not a good conscience toward men, Acts xxiv. 16. Hence, while too many rob their *brother*-men in business, and appear liberal in the building and decking of places of worship, the Lord Jesus would have all who name His name depart from this, as well as all other iniquity. The verses following the portion we are discussing—"Agree with thine adversary quickly," &c., appear to be an enforcing of the importance, on *prudential* grounds, of the reconciliation between the debtor and his creditor; and this also has its Gospel use. But we trust we have said enough to explain the text, though we are open to receive other views of a concise nature.



## REVELATIONS xxii. 19.

*"And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book."*

The chief point of difficulty, we apprehend, lies in what seems to be the expressed apparent possibility of an individual (who with presumptuous hand dares to assail the verity of the Revelation of Jesus Christ, which was delivered to His servant John in Patmos), forfeiting an interest *once his* in the blessing stated. This is undoubtedly the view taken by Arminians. Nevertheless, we are bold to say, such is not the meaning of the portion. For we are distinctly told that "the gifts and calling of God are without repentance," Rom. xi. 29, and that—"if the inheritance be of the law (and therefore *conditional*) it is no more of promise; but God gave it to Abraham by promise," Gal. iii. 18. It is therefore clear, either that no child of God *could* be guilty of the daring act of *taking away the words of the prophecy*, or that he who does so, has no *real*, but only an *assumed*, "PART" in the "Book of Life," &c. Our Lord's words in another place throw confirming light on this view: "For whosoever hath (*i.e.* grace), to him shall be given (*i.e.* more grace, James iv. 6); and whosoever hath not (*i.e.* grace), from him shall be taken even that which he *seemeth to have*," Luke viii. 18.

An enlightened professor of the pure Gospel, who yet lacks the Spirit's indwelling grace and power, during the time that he outwardly adheres to the truth, worship, and people of God, *seems to have* "a PART in the Book of Life, and in the Holy City, and in the things written in the Book," in common with all the Lord's people. But when he apostatises, and turns with scepticism a reviler and an assailant of Divine revelation, then God openly *takes away* that which he *seemed to have*, and makes it manifest that he had no secret portion in His covenant love, choice and Spirit's work. This is the only way in which "the part" can possibly be "taken away." The subject admits of great amplification, but we pause for lack of time.

THE EDITOR.

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TEMPTATION.—Not to be tempted is a great temptation. Safety breeds carelessness, and carelessness is the mother of ruin. When Mansoul was at peace, Mr. Carnal-Security invited her citizens to his fatal feasts, and the Prince Immanuel withdrew Himself. Let the result be our warning.—AXOX.

## OBITUARY NOTICE.

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Mrs. MARTHA MORRIS HAY.—On Lord's Day morning, November 2nd, this gracious and estimable Christian passed into the "rest" that remains "to the people of God." For many years she had been the subject of great affliction, which (without glorifying the flesh) it may be truly affirmed she bore with the greatest fortitude and self-denial. What were the means employed by the Lord for her conversion we know not; but from repeated conversations with her, during the course of a good few years, we are fully persuaded that she had experienced the quickening and convincing grace of the Holy and ever Blessed Spirit. She was also privileged in connection with her dear partner (who preceded her to glory five years since) to sit under the ministrations of the venerable Samuel Turner, of Sunderland, besides occasionally listening to the Lord's faithful heralds in different parts of the country. In addition to this, after Mr. Turner's death, Mr. Hay carried on the worship in "Jireh," Waterloo Place, obtaining, as opportunity offered, the services of various men decided for truth as it is in Jesus, among whom the writer humbly believes he may be reckoned, together with Messrs. Kershaw, Clough, Harbour, Smith, &c., and all these could doubtless with ourself bear witness to those gracious evidences displayed by the dear departed, and her tender concern to show hospitality for the Lord and His truth's sake.

Although by no means a triumphant believer, there was possessed by her a sweet spirit of reliance upon the finished work of Christ and the immutability of electing love. And nothing cheered her more than to converse on experimental topics, as far as her deafness would permit. This part of her affliction was not the least trying, as it often debarred her from the privilege of hearing what her soul craved, and in private she would endeavour to secure what she thought she had lost in public. She was in truth one who "feared the Lord and thought upon His name," whose chief desire was to be "found in Him" in Whose rich merits she alone confided for everlasting life.

The very severe shock occasioned by the sudden death of Mr. Hay led the family to go from place to place for change for health's sake. But the spirit of Mrs. Hay, though crushed by the force of the stroke that had descended upon them, did not lose its self-denying submission to the Lord's will. She felt that there were those left she had to live for, at least for a while. But the Lord in His mysterious providence did not intend the time to be long. An affliction of a distressing and painful nature made its appearance, which the medical men consulted thought but little of, but which developed into that serious form which admitted of no mistaking, and she gradually sank till death was made to release her of her sufferings, and open the gates of glory for her entrance.

The nature of the disease, together with her utter loss of hearing, prevented that intercourse which otherwise was so desirable, and would have been so comforting. But she was sweetly sustained, her consciousness remaining till nearly the last, and she gently fell asleep in Jesus at the time specified.

IN accordance with her wish it was our painful privilege to conduct the funeral service, and to commit her, on the 6th ult., to the same grave in which her loved husband lies, in the Cemetery at Sunderland, and "in the sure and certain hope of the resurrection to everlasting life by our Lord and Saviour Jesus Christ." May all-sustaining, guiding, and counselling grace wisdom, and power be afforded the bereaved, that they by not looking "at the things which are seen, but at the things which are not seen," may feel that *their* "light affliction, which is but for a moment, worketh for *them* a far more exceeding and eternal weight of glory."

## Letters by the Household of Faith.

### LETTER BY RUTH BRYAN.

My beloved Elizabeth,



**THOUGHT** much of you this eve; our meeting was very sweet though we were only three. The words quoted were—"The mind of Christ," and the Spirit sweetly opened them, showing that, having this mind, we have willingness to humiliation, non-reputation, crucifixion, &c., which looked to us quite in accordance with the foolish, base, despised things we read of in 1 Cor. i. 28, 29; also, the non-reputation looked like the wisdom of God being foolishness to the natural man, so we must be content to appear fools to them, and to our own carnal mind too.

Truly Jesus drew near and went with us, fulfilling His promise: "Where two or three are gathered together in My name, there am I in the midst of them." PRECIOUS JESUS! it was very timely to me, for I was pining after Him. And how it endears us to each other, when we have communion in Him and with Him. Then we truly are of one heart and one mind, and have all things common. Oh, what will it be in that kingdom to come! when in our own element of holiness and love, we shall for ever bask in His presence, and in each other, and in every object see only Him, speak only of Him, and through His ineffably, glorious Person receive ever new unfoldings of Infinite Deity.

"The God shines glorious through the Man,  
And sheds fresh glories on them all."

Oh, with ardour can we say, "Thy kingdom come." Oh, bliss unutterable!—oh, glory inconceivable!—when this mortal shall have put on immortality, when this corruptible shall have put on incorruption; when He shall have changed our vile body, and fashioned it like unto His glorious body, when mortality shall be swallowed up of life, and death in victory.

“Roll swiftly round, ye wheels of Time,  
 And bring eternal day.  
 Haste, my Beloved ! chase away  
 These long, these interposing days ;  
 Then shall my passions all be love,  
 And all my powers be praise.”

And all this through the blood of the Lamb ! O, what a price for such a purchase ! He purchased *us* for glory—not glory for us. The glory is His, and He gave Himself for us, that we may share it with Him. We are His purchased possession ; we have no right in ourselves, but abundant right in Him. “My Beloved is mine, and I am His.” Oh, ever praise Him—ever bless Him—ever adore Him : He is an ocean of love and loveliness, without fathom or bound, in which we shall most delectably bathe for ever and ever.

“My soul failed” when my Beloved spake, saying unto me, “Rise up, My love, My fair one, and come away” : leave the lions’ den and the mountains of the leopards, and come to the mountains of spices. I come, my Beloved : and even now my spiritual senses are richly regaled with Thy fragrance ; and though night with the earth, ’tis morning with my soul, and Thou makest my feet like hind’s feet.

“In darkest shades, if Thou appear,  
 My dawning is begun ;  
 Thou art my soul’s bright Morning Star,  
 And Thou my rising sun.”

Praise Him, sun and moon. Praise Him, all ye sons of light.  
 Praise Him ever. Praise Him, O my soul. Worthy is the Lamb.  
 Yours ever affectionately in Him,

RUTH.

#### LETTER BY RUTH DADSWELL.

North Street, Lewes.

July 19th, 1869.

My beloved Friend and much esteemed sister in and through our glorious Jesus,—



have taken my pen in hand, looking to the holy and blessed Spirit of all truth to direct me to write a few lines in answer to your exceeding precious epistle. I can assure my dear sister that I have the fullest persuasion that He taught you to utter the rich and solid truths it contained, from the blessing it was made to my own soul, and to others also. Because it led me to the dear Lord in humble adoration and praise for all His mercies and goodness bestowed on me—a poor, worthless worm of the earth—that He had called me out of nature’s darkness into His

marvellous light, and delivered me from the bondage of corruption and brought me into the glorious liberty of the children of God, and also privileged me with acquaintance with some of His dear people, who know the enjoyment of it, and enabling you, my beloved sister, to testify of His loving-kindness and tender mercies, His almighty power and faithfulness towards you. It is now eighteen years since He made Himself known to your soul, as your covenant God and Father in Christ Jesus. Your trials, afflictions and temptations, have been many and various; but through all our precious Lord has hitherto brought you, and has now led us to walk and commune together of what has been done in the way, and has made you the honoured instrument of strengthening my soul in God: for you know, dear Susan, I feel I am but a little one, and must say, my dear and precious Lord has been very indulgent to me, His gleaner. Oh, how sovereign are His dealings with each member of His family; but all are for the everlasting honour and glory of His great name and the good of each individual. And is it not a precious mercy to get, now and then, a visit from Jesus in this drear wilderness; and to be favoured to look, by faith, beyond this time state, and realise a little of the glory that shall be revealed *in us*, and to contemplate with joy that time when our precious Jesus will come again to receive us to Himself, that *where* He is we may be also, and join that blest multitude who have *come out of great tribulation* and washed their robes and made them white in the blood of the Lamb? I must say, my dear beloved sister, that when the blessed Spirit witnesseth with my spirit that I am a child of God, and a joint-heir with Christ Jesus, and to meditate on His precious everlasting love to my soul, and His faithful promises, that He will be with me all the journey through this vale of tears, then I feel most willing to endure whatever He may see fit to lay upon me; and do beg Him to endear Himself to me by every trial or cross I may have to bear, and, as your closing wish was, that I may be kept tender in His fear and to walk humbly in His ways.

I have felt, at times, during our trial concerning our dear and esteemed pastor,\* that it has been blessedly sanctified to my soul's profit; for it has let me into close dealing with the Almighty to display His power and holy arm: and, blessed be His adorable name! He has given me sweet encouragements and persuasions that He will do so. O how precious has His word been to me lately. Some days I have felt to wish I could spend my time uninterruptedly in perusing its sacred contents and sucking the sweetness therefrom, so as to "feed thereon and grow." But I am a very changeable creature. I soon get into a cold, barren state; need the continued revivings of

\* The late Mr. E. Vinall.

the Holy Spirit: often cry with the dear Psalmist, "Quicken me, according to Thy loving-kindness; so shall I keep the testimony of Thy mouth."

In looking back on the last five years of my life, I do feel much cause to be humbled in the sight of God, and bless His great and holy name for His marvellous kindness towards me. Truly there are many circumstances into which I have been brought where none but He could help or deliver, and He has helped in every need. And I feel, my beloved sister, that He will help us all our journey through. I would indeed enter into that part of your letter, when speaking of some of the sacred spots where your soul has enjoyed such near and blessed communion with her beloved Lord; for in this house I often feel, "A Bochim here, a Bethel there, my Husband's made me find." O precious Redeemer! Indeed, it is His love and light revealed to us that does, and ever has, caused me to hate sin with a perfect hatred. O how I have longed to put off this mortal to be clothed with immortality, that I might not sin against or wander from my precious Beloved any more. Indeed, I have felt that must soon be the case; but we are mistaken in this too, sometimes. But what a blessed mercy our times are in His hands.

My dear sister, I must close these poor feeble lines; begging you to pardon all the weaknesses you may discover in them, and do accept my very warmest love and best wishes for your soul's prosperity, that you may enjoy more communion and fellowship with the King—the Lord of hosts.

I remain,

Yours in ties of everlasting love,

RUTH DADSWELL.

LETTER BY THE LATE MR. E. VINALL.

42, Holford Square, W.C.,

Nov. 20th, 1872.

My dear Friend and Brother, whom I love in the Lord,—May superabounding grace, perfect peace, and love without bottom, brim, or shore, abide with and abound in you. I thank you very much for your last epistle,—it really did me good. If you would, or not, make a better preacher than me, you are, at any rate, a better scribe,—therefore to draw forth another from you I am trying to answer yours quickly. Quite recently I preached from these words, and if brought to my mind I will give you a little:—"Help us, O God of our salvation, for the glory of Thy name; and deliver us, and purge away our sins, for Thy name's sake."

The Lord is revealed to be not only the healer but the helper of

His people—for He is their help and their shield. Now help is continually needed by them,—help to call upon His name; help from Him to profit in reading His word; help from the sanctuary to hear aright—for “the word preached did not profit some, not being mixed with faith in them that heard it:” and Jesus the Author and Finisher of faith hath said, “Without Me ye can do nothing.” Therefore, we are dependent upon His helping hand,—help also, to cast our cares and burdens upon the Lord, and then find underneath the helping arms, which are everlasting—He being the everlasting God, and loving His people with an everlasting love,—help against the fiery darts of the wicked one, and help to hold on, and hold out unto the end. Therefore we, with Samuel, will place the stone Ebenezer between Mizpeh and Shen, and say, “Hitherto the Lord hath helped us;” and with Daniel, “Holpen with a little help;” with Paul, “Having obtained help of God we continue to this day.” Therefore, from what we have received, we again cry, “Help us, O God of our salvation”—not for our sakes, but—“for the glory of Thy name”—that effectual plea: Thy name, Thy glory. What, will the enemies say? “God was not able to bring them into the good land.” Thy name is at stake, even Thy great and glorious name. This, if I understand rightly, is by faith laying hold of Jehovah’s strength—and thus peace is made, and realized by the blood of the cross—sins are confessed—the atonement pleaded, to take away the guilt and remove the filth. So this purgation work goeth on to cleanse the conscience from dead works, that we may serve God acceptably, with reverence and with godly fear. Deliverance is then found from slavish fear, from external, internal, and infernal enemies, and the soul is brought to say, “I will rejoice in the Lord, and my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, and covered me with the robe of righteousness. And then we long to

“Tell to sinners round,  
What a dear Saviour we have found,  
And point to His redeeming blood,  
And say, behold the way to God.”

Wisdom’s ways are then ways of pleasantness, and all her paths are peace. We then say, “Not unto us, not unto us, O Lord, but unto Thy name give glory, for Thy mercy and Thy truth’s sake.” O with what pleasure do we then put the crown upon Immanuel’s head, and crown Him Lord of all. My dear wife unites with me in christian love to yourself and sisters.

I am, yours to serve in the gospel of peace,

Mr. Oakshott.

E. VINALL.

## PURE GOLD FROM PURITAN AND OTHER MINES.

**THE ACTIVITY OF THE CARNAL MIND.**—Whilst the mind is carnal, *i.e.*, unrenewed by the Holy Ghost, it is ever stirring up vain imaginations, and the imaginations fix on objects suited to the mind's vanity or lust. With these objects the mind committeth folly and lewdness, and hereby the mind becometh more carnal, and multiplies its vain imaginations, whereby men inflame themselves, and wax worse and worse. Now the particular bend of these imaginations doth answer to the predominant lust of the mind.—BERRIDGE.

**DIVINE DEALING.**—Says God, "I have set up Pharaoh to shew whether he or I be the greater king," and leaves him to do his worst; so you have the devil your enemy, and God lets him range up and down as if he were loose, and he is at one end of every temptation or other. Our lusts are the sea that trouble and toss within us, but the devil is the wind that stirs up those waves. Christ by curbing, restraining, and rebuking him, defeating him by us weak creatures, shows His power, and God His grace.—DR. THOS. GOODWIN.

**COMPASSION.**—There is comfort concerning such infirmities—in that your very sins move Him to pity more than to anger; He suffers with us under our infirmities; and by our infirmities are meant sins, as well as other miseries. What shall not make for us when our sins shall be turned as motives to Him to pity us the more, the object of pity is one in misery whom we love, and he greater the misery is the more is the pity. Now of all miseries sin is the worst, and whilst yourselves look upon it as such, Christ will look upon it as such only in you, and He loving your persons and hating only the sin, His hatred shall all fall, and that only upon the sin, to free you of it by its ruin and destruction, but His bowels shall be more drawn out to you, therefore fear not.—DR. THOMAS GOODWIN.

**THE ETERNITY OF GLORY.**—It is one of the highest exaggerations of the glory of heaven, that is not only eternal, but requires eternity to unfold it, there we may say, indeed, Soul take thy rest, thou hast goods laid up for many years which cannot be spent out, spend as fast as thou canst; yet herein we are sailing over a sea of infinity, where we see nothing but sea, and over which we are eternally sailing, having a new horizon: every hour's sail in those rivers of pleasure ever fresh.—DR. T. GOODWIN.

**FOREKNOWLEDGE.**—Christ was present at the pricking down our names, and foreknew all God's choice. He stood at God's elbow and consulted with Him whose names to put in.—DR. T. GOODWIN.



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| BEDFORD—Zion .....                                | Services on Lord's Days. 17th (E) Mr. BAXTER.                                                                       |
| BEDWORTH—Esra .....                               | Services on Lord's Days                                                                                             |
| BOURNEMOUTH .....                                 | Conservative Club Room, Holdenhurst-road. D. B. GARNHAM                                                             |
| BRIGHTON—Egremont Lodge...                        | Lord's-day at 11 and 7.                                                                                             |
| CAMBERWELL—Aged Pilgrims' Asylum .....            | 3rd, Mr. GRAY; 10th, Mr. LAWSON; 17th, Mr. BOXELL                                                                   |
| CHIDDINGFOLD—Providence .....                     | 3rd, Mr. WILKINS; 7th, Mr. CORNWELL; 10th, Mr. SILVESTER;                                                           |
| DORKING—Public Hall .....                         | Mr. DAVIS; 24th, Mr. BRADBURY; 28th, Mr. STRINGER                                                                   |
| FAVERSHAM—Assembly Rooms .....                    | Lord's-days & Thursdays (E.) Mr. WHITBOURN                                                                          |
| GRANTHAM—Calvinist Chapel Castlegate .....        | 7th and 28th, Mr. DENSHAM; 14th, Mr. MILLER; 21st, Mr. HOUSE                                                        |
| HADLOW DOWN .....                                 | 1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., BRIDGLAND; 4th do., Mr. BROWN                          |
| HASTINGS—The Tabernacle Cambridge Road .....      | 11th, Mr. A. J. BAXTER; 14th and 16th (E.), Mr. WAKEFIELD                                                           |
| HORNSLEY RISE—Aged Pilgrims' Asylum .....         | Mr. WHITTLE 4th Lord's Day                                                                                          |
| HORSHAM—Jireh .....                               | 4th, Mr. WELLAND; 7th, Mr. BOTTEN; 11th, Mr. J. NUNN; 14th SHARP; 18th, Mr. SMITH; 21st, Mr. BOTTEN; 25th, Mr. MOCK |
| ISFIELD .....                                     | 28th, Mr. JONES                                                                                                     |
| LITTLEPORT .....                                  | 2nd, Mr. PEPPER; 7th, Mr. W. H. TAYLOR; 12th, Mr. ASHDOWN;                                                          |
| LIVERPOOL—Free Grace Mission Hall .....           | Mr. WOODROW; 21st, Mr. BOULTON; 22nd, Mr. DYE; 23rd, Mr. EVANS; 28th, Mr. SINDEN; 30th, Mr. BEAZLEY                 |
| LONDON—Bloomsbury Chapel (Commercial Road)...     | 14th and 28th, Mr. ANSCOMBE                                                                                         |
| MAIDSTONE .....                                   | 14th, Mr. C. PIERPOINT                                                                                              |
| MANCHESTER .....                                  | Service on Lord's Days                                                                                              |
| NEWICK .....                                      | 31, Farnworth Street. Lord's Days and *Thursdays (E.) Mr. SCOTT.                                                    |
| PETWORTH—Ebenezer .....                           | 4th and 7th, Mr. MILLS; 11th, Mr. VAUGHAN; 14th, Mr. WH                                                             |
| RAMSGATE—Albert Room, Albert St. West Cliff ..... | 18th and 21st, Mr. PEPPER; 28th, Mr. GREW                                                                           |
| RICHMOND—Bethlehem .....                          | Every 4th Lord's Day, Mr. ROW                                                                                       |
| RINGMER, near Lewes .....                         | Religious Institute, 100, Corporation Street.—Thursdays (E.)                                                        |
| ROTHERFIELD .....                                 | 28th and 31st (E.), Mr. C. PIERPOINT                                                                                |
| SALISBURY—Old Gaoi Chapel .....                   | 7th, Mr. WHITE; 14th, Mr. ALLEN; 28th, Mr. PESKETT                                                                  |
| STROOD—Zoar .....                                 | Lord's Days, Mr. ADAMS                                                                                              |
| WALWORTH—Surrey Tabernacle .....                  | 7th, Mr. PEPPER; 14th, Mr. GREW; 21st, Mr. JENNER; 28th, Mr.]                                                       |
| WISHPORD—Barn .....                               | Service on Lord's Days                                                                                              |
| WITLEY—Surrey Gardens .....                       | Every 3rd Lord's Day, Mr. ROWE                                                                                      |
|                                                   | Lord's Days (10.30 and 6.30), Mr. C. BRIDDE                                                                         |
|                                                   | Service on Lord's-days                                                                                              |
|                                                   | Service on Lord's Days & Wednesdays (E.)                                                                            |
|                                                   | Lord's Day Afternoons (3), Mr. C. BRIDDE                                                                            |
|                                                   | Lord's-day Mornings, Mr. WHITBOURN                                                                                  |

Mr. BAXTER will (D.V.) preach at Loughborough, on Wednesday (E.), the 10th; Gr ham, on Thursday (E.), the 11th; at Littleport, on Lord's Day, the 14th, and Tuesday (E.) 16th; and at Zion, Bedford, on Wednesday (E.), the 17th.

On Thursday Evening, Dec. 4th, 1884, the Rev. J. BATTERSBY (Vicar of St. Jam Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to c mence at 7 o'clock.

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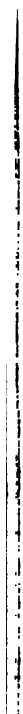
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